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ANNUAL SURVEY OF THE MISSIONS OF THE BOARD.

THE Pharisees once inquired of the Savior, at what time his kingdom should come. It was with no friendly feeling, we may be sure, that they propounded such an interrogatory. Still the answer would embody a permanent truth. Jesus, therefore, uttered those memorable words, "The kingdom of God cometh not with observation." Neither should these Pharisees say, "Lo here," or "Lo there;" for "Behold," continues the same perfect Teacher, "the kingdom of God is within you."

In looking out upon the different fields which our missionaries are endeavoring to cultivate in the Master's name, it will be well for us to keep this principle distinctly and constantly in mind. We are not to measure results by their outward grandeur. The gospel which we carry to the nations of the earth, is like leaven. It acts by a hidden power. Its processes are known only to the Omniscient One; but the end is so much the more sure. How unlike the restoration of the dynasty of the great Napoleon ! Of this no one can say, "It came not with observation." The thing was not done in a corner. For many months have the shadows of the empire been projected far into other lands. The world saw them, and wondered. And perhaps we shall soon see the end !

But in the further prosecution of our work, we are not left to walk altogether and solely by faith. What can be more animating, for example, than the reformation which God is carrying forward in Western Asia? True, the diplomatist may not see it. True, the illustrious Hungarian failed to perceive it. But this is not strange. It is so unworldly, so noiseless, that none but a practiced eye can follow it. And yet there it is, spreading like the morning's light, now softening the shadows upon some distant hill-top, now stealing down into some quiet valley. Let us lift our eyes and behold

this goodly sight; for the strengthening of our faith, it is vouchsafed unto us.

In India, moreover, what changes are taking place! Often, indeed, does the servant of God exclaim, "Who hath believed our report?" And, after so many years of toil and suffering, the number of converts may well seem small. But there is a process going forward, which even the missionary does not always perceive. The great fabric of Hindoo superstition and error is becoming weaker and weaker. Nay, its very foundations are heaving and trembling, as if in the throes of an earthquake. There is hope for India. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

And had we less encouragement in our work, we know that the Captain of our salvation is perfect. Whoever else may die, he lives. Never shall we follow him, in long and mournful procession, to an honored tomb; for he is "the beginning, the first-born from the dead," "the first-fruits of them that slept." Neither can he be baffled or defeated; for "by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions or principalities or powers; all things were created by him and for him; and he is before all things; and by him all things consist." Let us go forward, therefore, with courage and hope. Our triumph is certain. Though it may tarry for a season, it will surely come.

AFRICA.

GABOON.

BARAKA.—William Walker, *Missionary*; Henry A. Ford, M. D., *Physician*; Mrs. Catharine H. Walker.

KONIO ISLAND.—(10 miles above Baraka.)—Vacant.

OLANDERENE.—(On the Itaki creek, 25 miles from Baraka.)—Jacob Best, *Missionary*.

NENGUNENE.—(Junction of the Nkamé and Bák-wé, 70 miles above Baraka.)—Ira M. Preston, *Missionary*; Mrs. Jane S. Preston.

In this country.—John Leighton Wilson, Albert Bushnell, *Missionaries*; Mrs. Jane E. Wilson.

(4 stations; 5 missionaries, 1 physician, 3 female assistant missionaries, 5 native helpers;—total, 14.)

Our brethren on the Gaboon are very anxious to extend their line of operations into the interior, where they expect to find a salubrious climate. Though there are some obstacles to this achievement, the number is constantly diminishing. Had the mission the requisite strength, they might advance steadily and successfully, with the divine blessing, towards the highlands of Africa. It would seem, indeed, that the way is already prepared for the preaching of Christ to the Pangwes, who are coming forth from their ancient homes, as if to meet the missionary and learn the way of salvation. The communication of Mr. Preston, on a subsequent page, shows that a

heavy responsibility rests upon the American churches.

The attendance upon the means of grace has been gratifying to the missionary, though the number of conversions has been small. A promising young man, who had acted as an interpreter, was received into the church in the autumn of 1851; and several others were quite thoughtful. In the five schools under the care of the mission, there are about one hundred pupils. The Gospel of John has been translated into the Mpongwe, and printed by the American Bible Society.

It is deemed expedient that the members of this mission should occasionally visit their native land, for the more effectual preservation of their health, in accordance with the practice of European societies. It is for this reason that Messrs. Wilson and Bushnell, with Mrs. Wilson, are now in the United States. The death of Mr. Porter on the 6th of July, and of Mrs. Porter on the 16th of July, was announced in the last Herald.

ZULUS.

INANDA.—(90 miles N. E. of D'Urban and 5 from the sea.)—Daniel Lindley, *Missionary*; Mrs. Lucy A. Lindley.—Two native helpers.

UMSUNDWI.—(30 m. N. E. of D'Urban and 15 from the sea.)—Lewis Groot, *Missionary*; Mrs. Lydia Groot.

UMVOTZ.—(48 m. N. E. of D'Urban and 6 from the sea.)—Adin Grout, *Missionary*; Mrs. Charlotte Grout.—Two native helpers.

ISIDOURIEST.—(50 m. N. E. of D'Urban and 30 from the sea.)—Josiah Tyler, *Missionary*; Mrs. Susan Tyler.

MARUMULU.—(75 m. N. E. of D'Urban and 25 from the sea.)—Andrew Abraham, *Missionary*; Mrs. Sarah Abraham.

TABLE MOUNTAIN.—(N. W. of Inanda and 40 m. from the sea.)—Jacob L. Böhne, *Missionary*; Mrs. Böhne.—One native helper.

ITAFAMASI.—N. E. of D'Urban.—Samuel D. Marsh, *Missionary*; Mrs. Mary S. Marsh.

UMLAZI.—(22 m. S. W. of D'Urban and 5 from the sea.)—David Rood, *Missionary*; Mrs. Sarah C. Adams and Mrs. Alvira V. Rood.—Three native helpers.

IFUMI.—(34 m. S. W. of D'Urban and 7 from the sea.)—William Ireland, *Missionary*; Mrs. Jane C. Ireland.—One native helper.

AMAHLONGWA.—(19 m. S. W. of Ifumi and 5 from the sea.)—Silas McKinney, *Missionary*; Mrs. Fanny N. McKinney.

IPAFI.—(18 m. S. W. of Amahlongwa.)—Beth B. Stone, *Missionary*; Mrs. Catharine M. Stone.

UMTWALUMI.—(18 m. S. W. of Ifafi.)—Hymen A. Wilder, *Missionary*; Mrs. Abba Wilder.

John A. Butler, *Priester*, and Mrs. Anna S. Butler, are temporarily at D'Urban.

Station not known.—William Mellen, *Missionary*; Mrs. Louisa W. Mellen.

(19 stations; 7 out-stations; 13 missionaries, 1 male and 15 female assistant missionaries, 9 native helpers;—total, 38.)

This mission reports twelve Sabbath and four week day preaching places, nine churches, with an aggregate membership of one hundred and sixty-six, fifty having been admitted thereto during the past year, twelve schools, in which there are nearly two hundred pupils, and twenty-eight candidates for Christian fellowship. It is obvious, therefore, that a broad and sure foundation has been laid, and that hereafter we may hope to see a noble edifice. The signs of an incipient civilization are seen at the older stations; and they will appear in due time, wherever the gospel is proclaimed. There are some hinderances to success which try the faith of our brethren; but no strange thing has happened unto them. And "tribulation worketh patience; and patience, experience; and experience, hope."

A portion of the Psalms has been printed in the Zulu tongue, the number of pages amounting to 96,000. Dr. Adams died at Umlazi on the 16th of September, 1851, after sixteen years of missionary labor.

EUROPE.

GREECE.

ATHENS.—Jonas King, *Missionary*; Mrs. Anna A. King.

Mr. King still remains at his post, do-

ing good as he has opportunity. The Word has been preached, nearly as much as heretofore; and Scriptures and tracts have been largely distributed. But the past year has been emphatically one of conflict. Upon the simple charge of proclaiming doctrines which Protestants generally receive as true, he has been sentenced to imprisonment and banishment; and has actually been shut up with felons in a loathsome dungeon. The ablest lawyers in Athens are understood to regard the proceedings as wholly illegal; and a strong reaction in favor of our missionary brother has taken place.

The sentence of banishment has not been executed; and it is not probable that Mr. King will be driven from Athens. The government of the United States has taken efficient measures to investigate the case; and there is every reason to believe that the result will be satisfactory.

JEWS.

SALONICA.—Edmund M. Dodd, Justin W. Parsons, Homer B. Morgan, *Missionaries*; Mrs. Lydia H. Dodd, Mrs. Catharine Parsons.—Two Armenian helpers.

CONSTANTINOPLE.—William G. Schaufler, *Missionary*; Mrs. Mary R. Schaufler.

(2 stations; 4 missionaries, 3 female assistant missionaries, 2 native helpers;—total, 9.)

Our brethren at Salonica meet with many hinderances in their efforts to communicate oral instruction. The Rabbies have become thoroughly alarmed; and their measures are so well taken, that few are willing to have any intercourse with the missionaries. This, however, was anticipated; for in all such cases opposition seems to be inevitable. The field is regarded as one of very great promise; and more missionaries are called for. Mr. Schaufler continues his valuable literary labors at Constantinople.

Mr. and Mrs. Morgan reached Salonica on the 16th of February, after a very long passage. They entered upon their labors with satisfaction and hope; but on the 10th of September Mrs. Morgan was transferred to a higher service.

WESTERN ASIA.

ARMENIANS.

CONSTANTINOPLE.—H. G. O. Dwight, Nathan Benjamin, Daniel Ladd, Cyrus Hamlin, Henry J. Van Lennep, Joel S. Everett, *Missionaries*; Mrs. Mary L. Dwight, Mrs. Mary G. Benjamin, Mrs. Charlotte H. Ladd, Mrs. Harriet M. Hamlin, Mrs. Emily B. Van Lennep, Mrs. Seraphina H. Everett, Mrs. Sarah C. Hindle.—Two native preachers, and five assist-

SMYRNA.—Elias Riggs, Thomas P. Johnston, *Missionaries*; Mrs. Martha L. Riggs, Mrs. Marianne C. Johnston.—Two native helpers.

MARSOVAN.—Edwin E. Bliss, *Missionary*; Mrs. Isabella H. Bliss, Mrs. Susan H. Sutphen.—One native helper.

TABRIZ.—Philander O. Powers, *Missionary*; Mrs. Sarah L. Powers.—One native preacher, and one helper.

ERZURUM.—Josiah Peabody, *Missionary*; Mrs. Mary L. Peabody.—Two native preachers and three helpers.

AIN TAB.—Benjamin Schneider, Oliver Crane, *Missionaries*; Mrs. Corinth L. Smith, Mrs. Marion D. Crane.—Two native preachers and nine helpers.

OUT-STATIONS.—*Erzusa*, one native preacher and one helper. *Nicomedia*, one native preacher and three helpers. *Adas Bazaar*, one native preacher and two helpers. *Rodosto*, one native preacher and one helper. *Cesarea*, one native helper. *Magazia*, one native helper. *Sivas*, one native helper. *Tocat*, one native helper. *Kilis*, one native helper. *Oorfa*, one native helper. *Kessab*, one native helper. *Marsash*, one native helper.

In this country.—William Goodell, Isaac G. Bliss, *Missionaries*; Mrs. Abigail P. Goodell, Mrs. Eunice B. Bliss, Mrs. Eliza C. Schneider.

(6 stations; 12 out-stations, 15 missionaries, 18 female assistant missionaries, 11 native preachers, 36 native helpers; total, 80.)

Mr. and Mrs. Benjamin have been transferred to Constantinople by vote of the mission. Mr. and Mrs. E. E. Bliss were requested to commence a new station at Marsovan; Mr. and Mrs. Sutphen, who arrived at Smyrna on the 16th of January, having been associated with them. They had scarcely entered this new field, however, when Mr. Sutphen was cut down by disease. His death occurred on the 9th of October. Mr. Hamlin was married to Miss Lovell on the 18th of May. Mrs. Schneider visits this country on account of her health. Mr. Wood has become one of the Corresponding Secretaries of the Board.

Though much has been said of the reformation among the Armenians in past years, its progress and its promise have never been so cheering as at this very moment. More than one hundred places have been reported to the Prudential Committee, as furnishing more or less evidence of religious inquiry. At Constantinople there is an increasing interest in the truth; and hereafter it is to be the centre for the press, which is to be removed from Smyrna, as well as for all the other evangelical influences. Such has been the pressure upon the seminary at Bebek, that it has nearly doubled the number of its students, and forty-four are now enjoying its advantages. The female seminary, a necessary accompaniment of the other, is also prosperous, the number of pupils being twenty-four. Books, of which nearly 8,000,000 pages have been printed, are now freely exposed for sale in one of the principal

business streets, near the grand bazars, with no restriction on the part of the authorities, except that "only Protestant books" are to be sold there.

The necessity for an effective occupation of places in the interior is becoming more and more urgent. Marsovan, fifty miles from the Black Sea, is now a regular station. Sivas, with its infant church, demands the immediate presence of missionaries. So does Tocat, where the spirit of inquiry, not being met by the true light, is leading to an infidelity worse than the old system of superstition and error. What little of the gospel they have, proves only "a savor of death unto death." The Protestant brethren in Cesarea, within the ancient Cappadocia, still continue their earnest entreaties for missionaries; and so do our friends at Arabkir on the Euphrates, at Marash and Killis near Aintab, and at Oorfa. Erzurum and Aintab require reinforcements without any further delay.

Two churches have been organized during the year under review, one at Haskeuy, and one at Rodosto. The whole number of communicants reported is two hundred and sixty-five, thirty-two of whom have been received into Christian fellowship within a twelvemonth. The mission have twelve free schools, containing in all about four hundred pupils, under their care. Eight of the school masters are church members. But these statistics give a very inadequate idea of the rapid advance which the missionary work is making in Turkey.

SYRIA.

BEIRUT.—Eli Smith, George B. Whiting, *Missionaries*; Henry A. Do Forest, M. D., *Physician*; George C. Hurter, *Printer*; Mrs. Hetty S. Smith, Mrs. Mastida S. Whiting, Mrs. Catharine Do Forest, Mrs. Elizabeth Hurter.—Two native preachers.

ABRAHIM.—Simeon H. Calhoun, *Missionary*; Mrs. Emily P. Calhoun.

HASBEYA and SIDON.—William M. Thomson, C. V. A. Van Dyck, M. D., *Missionaries*; Mrs. Thomson, Mrs. Van Dyck.—Two native preachers.

TAIPOLI.—David M. Wilson, Horace Foot, *Missionaries*; Mrs. Eveline Wilson, Mrs. Roxanna Foot.

ALEPPO.—J. Edwards Ford, William W. Eddy, *Missionaries*; Mrs. Mary E. Ford, Mrs. Hannah M. Eddy.—One native helper.

OUT-STATIONS.—*Bhamdūn*, *Bhamarak*, *Kefr-Shiyya*, connected with Beirut; *Raschiya*, *Ibel*, connected with Hasbeya; *Jafa*.—One native helper.

In this country.—William A. Benton, *Missionary*; Mrs. Loanne G. Benton.

(5 stations, and 6 out-stations; 10 missionaries— one a physician, 1 physician, 1 printer, 12 female assistant missionaries, 4 native preachers, 3 native helpers; total, 30.)

Mr. and Mrs. Eddy arrived at Aleppo, the station to which they were assigned,

in April. Mr. and Mrs. Whiting have been transferred to Beirút. Miss Whittlesey died on the 1st of May, and her place in the seminary has not been supplied. Churches are now organized at Aleppo and Abeih, so that the whole number connected with the mission is four. The statistics are as follows :

Churches.	Recently admitted.	Present number.
Beirút,	5	18
Hasbeyya,	7	25
Aleppo,	3	6
Abeih,	8	8
	15	57

The male seminary at Abeih is still prosperous and useful. It has twenty scholars, representing the Druzes, Greeks, Greek Catholics, Maronites, &c. In the boarding school for girls there are nineteen pupils; and so popular is this institution, that all the applicants for its privileges cannot be received. The twelve free schools sustained and directed by the mission have 332 pupils. Five of the teachers are professors of religion.

The new version of the Scriptures has advanced nearly through the Pentateuch. The whole number of pages printed is about one million and a quarter.

ASSYRIA.

Mosul.—W. Frederic Williams, Henry Lobdell, M. D., *Missionaries*; Mrs. Sarah P. Williams, Mrs. Lucy C. Lobdell.—Two native helpers.

Diarbekr.—George W. Dunmore, *Missionary*; Mrs. Susan Dunmore.—Two native helpers.

In this country.—Dwight W. Marsh, *Missionary*.

OUT-STATIONS.—Khandok, Bartoley.

(2 stations and 9 out-stations; 4 missionaries—one a physician, 3 female assistant missionaries, 4 native helpers;—total, 11.)

Mr. and Mrs. Dunmore have established themselves permanently at Diarbekr; though it was deemed expedient for them to repair to Erzrûm during the hot months. Dr. and Mrs. Lobdell arrived at Mosul on the 8th of May. This mission will be materially strengthened, when Mr. Marsh shall have returned to his station, and a new missionary, who is soon to embark, shall have reached Diarbekr.

The converts at Mosul have suffered much from oppressive taxation; and their appeal to the civil authorities for redress is said not to have been successful. Eight persons were formed into a Christian church, November 3, 1851. Owing to the opposition of "wicked and unreasonable men," the school has had but little success thus far; but a change may be expected at no distant day.

NESTORIANS.

Ordumiah.—William R. Stocking, Austin H. Wright, M. D., Joseph G. Cochran, *Missionaries*; Edward Breath, *Printer*; Mrs. Jerusha E. Stocking, Mrs. Charlotte A. Wright, Mrs. Deborah W. Cochran, Mrs. Sarah A. Breath, Miss Fidelia Fisk, Miss Mary Susan Rice, Miss Martha A. Harris.—Seven native preachers employed by the mission, (besides several others who preach more or less,) and four native helpers.

Sigia.—Justin Perkins, David T. Stoddard, *Missionaries*; Mrs. Charlotte B. Perkins, Mrs. Sophia D. Stoddard.—Four native helpers.

Gawar.—George W. Coan, Samuel A. Rhea, Edward H. Crane, *Missionaries*; Mrs. Sarah P. Coan, Mrs. Ann Eliza Crane.—Two native preachers, and one native helper.

OUT-STATIONS.—Geog Tapa, one native preacher; Ardishei, one native preacher.

(3 stations and 9 out-stations; 8 missionaries—one a physician, 1 printer, 11 female assistant missionaries, 11 native preachers, 9 native helpers;—total, 40.)

This mission has been taken once more under the formal protection of the British embassy in Persia; which has also obtained an edict of toleration from the Persian government, granting equal protection to all Christian subjects, and allowing them to change their religion at pleasure. The fifty-eight village schools on the plain contain more than a thousand pupils; and no where can more interesting institutions of the kind be found, than are the seminary for males at Seir, and the one for females at Ordumiah, the number of scholars in the former being forty, and in the latter forty-two. In Geog Tapa, where the truth has taken the strongest hold, the Sabbath school has three hundred pupils. The mission has devised a plan for soon tendering the offers of the gospel, if possible, to every Nestorian in the villages of Ordumiah. Nor are the comparatively wild mountaineers neglected; nor the Nestorians in Bootan, between the Koordish mountains and the Tigris.

Mr. and Mrs. Coan, with Mr. Rhea, spent the last winter among the mountains, amid intense cold, shut in for months by snow of impassable depth, encountering these physical trials cheerfully to secure a foothold for the gospel in those regions. They are obliged to endure opposition from the Nestorian Patriarch, and from the yet unbroken feudal Moslem powers of the mountains; for feudalism is every where adverse to liberty, and especially to religious liberty. Lieut. Col. Williams, British Commissioner for settling the boundary between Turkey and Persia, has rendered our friends at this station invaluable assistance. He has received the formal thanks of the Prudential Committee.

Mr. and Mrs. Crane sailed from Boston on the 31st of May, and joined the

mission last autumn. Miss Harris proceeded to Orumiah at an earlier day.

SOUTHERN ASIA.

BOMBAY.

BOMBAY.—David O. Allen, Robert W. Hume, Samuel B. Fairbank, George Bowen, *Missionaries*; Mrs. Hannah D. Hume.—One native helper.

(1 station; 4 missionaries, 1 female assistant missionary, 1 native helper;—total, 6.)

This mission has been divided; and Satara and Mahabulishwar now constitute a new mission. Mrs. Fairbank was called away from her earthly labors on the 21st of August.

The time of Mr. Allen is devoted mainly to the revision of the Scriptures in Mahratta; while that of Mr. Fairbank is chiefly spent in superintending the press, the influence of which upon the people of India is very great. The last yearly report of the printing done at Bombay showed an aggregate of about eleven million five hundred thousand pages. Mr. Hume edits the *Dnyanodaya*; but he gives most of his time to the ministry of the Word; as does Mr. Bowen. At the close of 1851 the brethren had three places for the stated preaching of the gospel.

Six persons have been admitted to the church, making the total membership twenty. The female boarding school, containing twenty-four pupils, continues to enjoy the divine favor. Four of the scholars are communicants. There are twelve day schools, male and female, in which there are about four hundred and thirty pupils.

AHMEDNUGGUR.

AHMEDNUGGUR.—Henry Ballantine, Allen Hazen, *Missionaries*; Mrs. Elizabeth D. Ballantine, Mrs. Martha R. Hazen, Miss Cynthia Farrar.—One native preacher, four native helpers.

BHINGAR.—Sendol B. Munger, *Missionary*.—Two native helpers.

BEROO.—Lemuel Bissell, *Missionary*; Mrs. Mary G. Bissell.—Two native helpers.

OUT-STATIONS.—*Wudaley*, one native helper; *Nwagase*, one native preacher; *Wedagewu*, one native helper.

Wilket station.—Royal G. Wilder, *Missionary*; Mrs. Eliza J. Wilder.

(3 stations, 3 out-stations; 5 missionaries, 5 female assistant missionaries, 2 native preachers, 10 native helpers;—total, 23.)

Mr. and Mrs. Burgess have been transferred to the Satara mission; while Mr. and Mrs. Ballantine have returned to their old station; where they will have Mr. and Mrs. Hazen for their associates. Mr. and Mrs. Wilder are expected to commence operations in a new field.

The latest returns from the churches are embodied in the following table:

Churches.	Recent Admissions.	Present Number.
Ahmednuggur,	13	108
Bhingar,	2	8
Beroor,	3	20
	—	—
	18	136

The state of the schools is not precisely known. At the close of 1851, there were fourteen schools, containing nearly four hundred pupils, of whom one hundred were girls, under the care of Miss Farrar.

Much time has been spent in tours, particularly by Mr. Munger. These excursions make it more and more manifest that a change is taking place in the public mind; and though there is still not a little of opposition, the truth is gaining a stronger position every year.

SATARA.

SATARA.—Ebenezer Burgess, William Wood, *Missionaries*; Mrs. Abigail M. Burgess.—Three native helpers.

MAHABULISHWAR. (Malcolm Peth.)—Mrs. Mary L. Graves.

(3 stations; 2 missionaries, 2 female assistant missionaries, 3 native helpers;—total, 7.)

This mission has been formed, as already intimated, from the Bombay mission. Satara is about one hundred and seventy miles from Bombay, in a south-easterly direction; and it is situated in a populous and healthy region. Mr. and Mrs. Burgess have found here an interesting and hopeful field of labor.

The church had nine members at the date of the last report. The precise state of the schools does not appear. As yet it is but seed-time at Satara; at some future day, however, we may confidently expect to describe the joy of the reaper.

MADRAS.

ROTAPURUM.—One native helper.

CHINTADREPPETTAM.—Miron Winslow, *Missionary*.—Two native helpers.

ARMENIAN STREET.—John Scudder, M. D., *Missionary*.—One native helper.

PONHAM'S BROADWAY.—Phineas R. Hunt, *Printer*; Mrs. Abigail N. Hunt.

ARCOT.—Henry M. Scudder, Isaac N. Hurd, *Missionaries*; Mrs. Fanny L. Scudder, Mrs. Mary C. Hurd.—One native helper.

On their way to this country.—John W. Dulles, *Missionary*; Mrs. Harriet L. Dulles.

(5 stations; 5 missionaries—one a physician, 1 male and 4 female assistant missionaries, 5 native helpers;—total, 15.)

This mission has been greatly afflicted by the death of Mrs. Winslow, which

occurred April 20. Mr. and Mrs. Dulles have been directed by physicians to repair to the United States for the benefit of her health. Mr. and Mrs. Hurd sailed from Boston on the 24th of March, and arrived at Madras on the 13th of July. They are to be associated with Mr. and Mrs. H. M. Scudder at Arcot.

The plans of the mission have undergone no material change. The Word has been preached extensively at Madras and at Arcot, Dr. and Mr. H. M. Scudder having made their medical practice subservient to their ordinary missionary labors. The church in the former city has forty members, seven having been admitted to Christian fellowship within the last year; and the church at Arcot has three members.

There are three vernacular boys' schools at Royapoorum, containing 180 pupils, and eight similar schools at Chintadrepettah, some of which are for girls, containing 325 pupils. The English and vernacular school at Chintadrepettah has 175 scholars. The Bible is made a prominent text-book in all these schools; and a large part of the expense is defrayed by English residents at Madras.

MADURA.

MADURA FORT.—Clarendon F. Muzzy, *Missionary*; Mrs. Mary Ann Muzzy.—Eight native helpers.

MADURA EAST.—John Rendall, *Missionary*; Charles S. Shelton, M. D., *Physician*; Mrs. Jane B. Rendall, Mrs. Henrietta M. Shelton.—Four native helpers.

DINDIGUL EAST.—Edward Webb, *Missionary*; Mrs. Nancy A. Webb.—Five native helpers.

DINDIGUL WEST.—George W. McMillan, *Missionary*; Mrs. Rebecca N. McMillan.—Twelve native helpers.

TRUMUNGALUM.—George Ford, *Missionary*; Mrs. Ann Jennett Ford.—Five native helpers.

PERIAKOOLAM.—In charge of Mr. Ford.—Eight native helpers.

PASUMALIE.—James Herrick, *Missionary*; Mrs. Elizabeth C. Herrick.

TIRUPOTUVANAM.—In charge of Mr. Rendall.—One native helper.

SIVAGUNGA.—John E. Chandler, *Missionary*; Mrs. Charlotte H. Chandler.—Six native helpers.

MANDANALIE.—Horace S. Taylor, *Missionary*; Mrs. Martha E. Taylor.—Eighteen native helpers.

In this country.—William Tracy, Charles Little, *Missionaries*; Mrs. Emily F. Tracy.

(10 stations; 10 missionaries, 1 physician, 10 female assistant missionaries, 67 native assistants, 11 teachers;—total, 99.)

Mr. Little has been obliged to return to this country for a short time on account of his health. In other respects the distribution of the mission families remains as it was a year ago. The field is too large, however, for the force which now occupies it. Our brethren call loudly and frequently for help.

There are churches at each of the sta-

tions, the total membership in good standing amounting to 276, the additions during the year having been 43. The present number of the village congregations is 61; and the number of those who are considered as belonging to them is 2,775, a majority of whom are found at public worship on the Sabbath. The value of this species of instrumentality is evidently increasing.

The school system has been partially modified; and the free schools for the heathen are giving place to those which are intended more especially for Christians, and which are taught by nominally Christian teachers. The girls' schools are regarded as prosperous. The English school at Madura is still supported by the liberality of English residents in that city. The seminary at Pasumalie has twenty-seven pupils, of whom twenty are church members. Never has this institution seemed to be more promising than it is at the present time.

Dr. Shelton has continued his medical practice, as in previous years, though the number of patients has been less, owing to the death of one of his assistants. By the aid of certain English friends, he has been enabled to erect a new and more convenient edifice for the accommodation of his patients. The cost was about three hundred dollars.

CEYLON.

TILLIFALLY.—Benjamin C. Meigs, *Missionary*.—Five native helpers.

BATTICOTTA.—William W. Howland, Marshall D. Sanders, *Missionaries*; Samuel F. Green, M. D., *Physician*; Mrs. Susan R. Howland, Mrs. Georgiana Sanders—Seth Payson, native preacher, and thirteen native helpers.

ODDOOVILLE.—Levi Spaulding, *Missionary*; Mrs. Mary C. Spaulding, Miss Eliza Agnew,—Nathaniel Nine, native preacher, and four native helpers.

MANERI.—Daniel Poor, *Missionary*; Thomas S. Burnell, *Printer*; Mrs. Ann K. Poor, Mrs. Martha Burnell.—Three native helpers.

PANDITERIPO.—John C. Smith, *Missionary*; Mrs. Mary Smith.—Two native helpers.

CHAVAGACHERRY.—Joseph T. Noyes, *Missionary*; Mrs. Elizabeth A. Noyes.—Two native helpers.

VANANTY.—Under care of Mr. Noyes.—One native helper.

ODDOPITY.—Under the care of Mr. Meigs.—Two native helpers.

OUT-STATIONS.—Caradus, Valany, Poongerdine, Kaitz, Atchoovaley, Narantany, Moodi.

On their way to the mission.—William W. Scudder, Nathan L. Lord, *Missionaries*; Mrs. Elizabeth O. Scudder, Mrs. Laura W. Lord.

In this country.—Henry R. Hoisington, Eurotas P. Hastings, *Missionaries*; Mrs. Nancy L. Hoisington.

On their way to this country.—Cyrus T. Mills, *Missionary*; Mrs. Susan S. Mills.

(8 stations and 7 out-stations; 12 missionaries, 1 physician, 1 printer, 12 female assistant missionaries, 2 native preachers, 32 native helpers;—total, 68.)

Mr. and Mrs. Sanders arrived at Ceylon on the 12th of March. Messrs. Scudder and Hastings came to the United States with the approbation of the Committee. The latter will soon return to his mission; the former, with Mrs. Scudder, having embarked in December, in company with Mr. and Mrs. Lord. Mr. and Mrs. Minor have been released, at their own request, from their connection with the Board.

The last report of this mission stated that the communicants amounted to 362, less than the number one year ago. This discrepancy is not accounted for; though it appears that there were various additions to the churches during the year. The contributions of the native Christians for benevolent objects have been more than three hundred dollars. It is gratifying to notice the zeal and efficiency of the Native Evangelical Society. An island has recently been taken under its care, which has a heathen population of three thousand.

The subject of temperance is exciting unusual interest in the province of Jaffna at the present time. It would seem that the movement began among the natives, more especially among certain graduates of Batticotta seminary. They have solicited the co-operation of the missionaries, which has been gladly rendered. The meetings are often large; and the topics discussed take a wide range. There is much reason to anticipate good from the movement.

There are fourteen English day schools, with 501 pupils, and seventy-five free Tamil schools, with 3,250 pupils. The seminary at Batticotta has 99 scholars, and the boarding school at Oodooville has 95. The village schools are said to be "worth vastly more than they cost, as simple instruments for preaching the Word." And we are assured that the influence of the two boarding institutions is "deepening and widening."

Dr. Green had 1,881 patients during the year ending April 1, 1851. He also gives medical instruction to five young men, all of whom are professing Christians, and all make good progress in their studies. The press has been less active than in some previous years, the number of pages issued from it having amounted to 3,023,000.

EASTERN ASIA.

BORNEO.

In this country.—William Youngblood, *Missionary*; Mrs. Josephina Youngblood.

Having failed to obtain a reinforcement for Borneo, Mr. Steele has asked a release from his connection with the Board; and his request has been granted. As Mr. and Mrs. Youngblood are unable to return to their eastern home, the operations of the mission are suspended indefinitely.

CANTON.

CANTON.—Dyer Ball, M. D., Daniel Vrooman, Frederick H. Brewster, *Missionaries*; Samuel W. Bonney, *Licensed Preacher*; S. Wells Williams, *Printer*; Mrs. Isabella Ball, Mrs. Elizabeth C. Vrooman, Mrs. Mary G. Brewster; Mrs. Sarah W. Williams.—Two native helpers.

On their way to the mission.—Elijah C. Bridgman, *Missionary*; Mrs. Eliza J. Bridgman.

(1 station; 4 missionaries—one a physician, 2 male and 5 female assistant missionaries, 2 native helpers; total, 13.)

Mr. and Mrs. Bridgman visited this country for the benefit of his health. They sailed from New York on their return, October 11. Mr. and Mrs. Vrooman arrived at Canton on the 15th of March. Mr. and Mrs. Brewster sailed from Boston on the 31st of July. It is expected that Mr. Bridgman will resume his labors at Shanghai, as soon as his health will permit; and Mrs. Bridgman will again assume the charge of her interesting school.

Dr. Ball, Mr. Williams and Mr. Bonney have continued to proclaim the truths of the gospel, though they have not been cheered by any marked results. It is thought, however, that there is an increasing willingness among the Chinese to listen to the message of life; and two persons give some evidence of having been born of the Spirit. One of these has requested baptism.

The distribution of tracts has received a large share of attention. From the Chinese press, under the care of Dr. Ball, 209,400 tracts issued during the year ending June 30, 1851, besides the tracts and books which were printed for other societies and individuals. At the Anglo-Chinese press, under the direction of Mr. Williams, 600,000 octavo pages were printed.

AMOT.

AMOT.—Elihu Doty, John Van Nest Talmage, *Missionaries*; Mrs. Eleonor S. Doty, Mrs. Abby F. Talmage.—One native helper.

(1 station; 2 missionaries, 2 female assistant missionaries, 1 native helper; total, 5.)

The opportunities of usefulness which this mission enjoys, are constantly multiplying; but the brethren have not strength to meet the demand which is

made upon them. They have called for assistance; but no person has gone to their relief. It is deeply to be regretted, that a field of so much promise should be so inadequately supplied with laborers. And there is danger that the mission will become still weaker, unless a reinforcement can be sent at an early day.

The church continues to be enlarged. Seven were admitted to its privileges about one year ago; and the whole number of communicants, as last reported, was nineteen. Our brethren have derived much satisfaction from the conduct of their native church members; and they hope that the Lord will be pleased to raise up some valuable assistants from these young disciples.

FUH-CHAU.

FUH-CHAU.—Stephen Johnson, Lyman B. Peet, Seneca Cummings, Caleb C. Baldwin, Justus Doolittle, *Missionaries*; Mrs. Caroline M. Johnson, Mrs. Rebecca C. Peet, Mrs. Abigail M. Cummings, Mrs. Harriet F. Baldwin, Mrs. Sophia A. Doolittle.

On their way to the Mission.—Charles Hartwell, *Missionary*; Mrs. Lucy E. Hartwell.

(1 station; 6 missionaries, 6 female assistant missionaries;—total, 12.)

All the missionaries, it is believed, have services of some kind on the Sabbath, Mr. Doolittle having commenced religious exercises in May last. Mr. Peet has been particularly encouraged by the serious deportment of an aged Chinese, who has reported the names of two others as inquirers. Messrs. Cummings and Baldwin iterate weekly in the villages near Fuh-chau, when the weather will permit.

The schools, of which there were four a few months ago, have been affected injuriously by the opposition of the local government to some of the plans of Mr. Welton, an English missionary. A general panic prevailed among the teachers employed by the mission; and all left in consequence. Some had not resumed their labors at the date of the most recent intelligence from the brethren.

NORTH PACIFIC OCEAN.

MICRONESIA.

Station not known.—Benjamin G. Snow, Albert A. Sturges, Luther H. Gulick, M. D., *Missionaries*; Mrs. Lydia W. Snow, Mrs. Susan Mary Sturges, Mrs. Louisa L. Gulick.—Two native helpers.

(3 missionaries—one a physician, 3 female assistant missionaries, 2 native helpers;—total, 8.)

Messrs. Snow and Gulick, with their wives, sailed from Boston for the Sand-

wich Islands on the 18th of November, and arrived at Honolulu, March 29. Mr. and Mrs. Sturges embarked on the 17th of January, and reached Honolulu on the 2d of June. Having remained at the Islands till the 15th of July, they then set sail for Micronesia, having two native assistants from the Hawaiian churches with them. They were accompanied by the Rev. E. W. Clark, Rev. Mr. Kekela, and a brother of Dr. Gulick. This enterprise has excited very great interest at the Islands; and the brethren and sisters who have gone forth, not knowing what shall befall them, are remembered unceasingly at the throne of grace by thousands of Hawaiian Christians.

SANDWICH ISLANDS.

HAWAII.

KAILUA.—Asa Thurston, *Missionary*; Mrs. Lucy G. Thurston.

KEALAKEKUA.—John D. Paris, *Missionary*; Mrs. Mary C. Paris, Mrs. Mary A. Ives.

KAU.—Henry Kinney, *Missionary*; Mrs. Maria L. Kinney.

Hilo.—Titus Coan, David B. Lyman, *Missionaries*; Charles H. Wetmore, M. D., *Physician*; Mrs. Fidolia C. Coan, Mrs. Sarah J. Lyman, Mrs. Lucy S. Wetmore.

WAIMEA.—Lorenzo Lyons, *Missionary*; Mrs. Lucretia G. Lyons.

MAUI.

LAHAINA.—Dwight Baldwin, M. D., *Missionary*; Mrs. Charlotte F. Baldwin.—One native helper.

WAIPU.—Daniel T. Condo, *Missionary*; Mrs. Andelia L. Condo.—One native helper.

HANA.—Eliphaz Whittlesey, *Missionary*; Mrs. Eliza H. Whittlesey.

Out-station at Kaanapali.—Kauweloeha, Native Pastor.

MOLOKAI.

KALUAHA.—Claudius B. Andrews, Samuel G. Dwight, *Missionaries*; Mrs. Anna Andrews, Miss Lydia Brown.—One native preacher.

OAHU.

HOWOLULU.—Lowell Smith, *Missionary*; Edmund H. Rogers, *Printer*; Mrs. Abby W. Smith, Mrs. Maria C. Chamberlain, Mrs. Mary W. Rogers.

PUNAHOU.—Daniel Dole, *Missionary and Principal of the Punahoa School*; William H. Kico, *Teacher*; Mrs. Charlotte C. Dole, Mrs. Mary S. Rice, Mrs. Maria M. Smith.

KAHOME.—Benjamin W. Parker, *Missionary*; Mrs. Mary E. Parker.

Out-station at Kahuku.—James Kekela, Native Pastor; at Wainehu,—Wainehu, Native Pastor.

KAUAI.

WAIMEA.—George B. Rowell, *Missionary*; Mrs. Mercy P. Whitney, Mrs. Malvina J. Rowell.

WAIGI.—Edward Johnson, *Missionary*; Abner Wilcox, *Teacher*; Mrs. Loin S. Johnson, Mrs. Lucy E. Wilcox.

In this country.—Mark Ives, Missionary.

CORRESPONDING MEMBERS OF THE MISSION.

KOMALA, on Hawaii.—Rev. Elias Bond, Mrs. Ellen M. Bond.

HONOLULU, on Oahu.—Rev. Ephraim W. Clark, Samuel N. Castle, Amos S. Cooke, Mrs. Mary K. Clark, Mrs. Mary T. Castle, Mrs. Juliette M. Cooke.

LAHAINALUNA, on Maui.—Rev. William P. Alexander, Rev. John F. Pogue, *Teachers in the Seminary*; Mrs. Mary Ann Alexander, Mrs. Maria K. Pogue.

KALUASANA, on Molokai.—Rev. Harvey R. Hitchcock; Mrs. Rebecca H. Hitchcock.

WAIALAE, on Maui.—Mr. Edward Bailey; Mrs. Caroline H. Bailey, Miss Maria C. Ogden.

EWA, on Oahu.—Rev. Artemas Bishop; Mrs. Delia S. Bishop.—One native preacher.

WAIALUA, on Oahu.—Rev. John S. Emerson, Rev. Peter J. Gulick; Mrs. Ursula S. Emerson, Mrs. Fanny H. Gulick.

KOLOI, on Kauai.—James W. Smith, M. D.; Mrs. Millicent K. Smith.—One native preacher.

(19 stations, 3 out-stations; 25 missionaries—two of them physicians, 2 physicians, 6 male and 37 female assistant missionaries, 3 native pastors, 3 native preachers, 2 native helpers;—total, 78.*)

Thirty years ago the Sandwich Islands were sunk in the lowest depths of barbarism; now they are no longer a part of the heathen world. They are Christian islands. Paganism is there dead as a religion, and cannot live again. A fourth part of the inhabitants belong to the Christian church. The people support their common schools of fifteen thousand pupils, their high school for the children of chiefs, and their national seminary at Lahainaluna, at an annual expense of forty-five thousand dollars; and they contribute almost as much money for the support of the gospel and other religious objects, as the Board expends on the mission. The laws, institutions, government of the Islands are as really Christian, as are those of the United States.

The work of the American Board, as a foreign missionary society, is really accomplished at the Islands. In fact, it is the same now in kind as is to be done in the new settlements of our own country. The service to be performed by the Board is the same with that devolving on the Home Missionary Society; except that, in respect to the Sandwich Islands, the Board has to sustain the responsibilities which are here sustained by the American Education, Western College, and Sabbath School Societies. Accordingly, the Prudential Committee are endeavoring to put all the missionaries at the Sandwich Islands, as far as possible, on a footing similar to that of home missionaries in Oregon or California. In this new work they are without precedents, without experience; and they find, as do the missionaries themselves, many unexpected, though not insuperable difficulties.

It has been found necessary to have a foreign mission sent out from the Sandwich Islands, and in part supported by the native churches, in order to develope

their Christian life. Such is the true origin of the mission to Micronesia. The churches need other motives, besides building churches for themselves, and supporting their own pastors, &c., motives more effective for awakening the spirit of prayer, and for countering worldliness. They need an object, interesting from its remoteness, from its magnitude, and from circumstances fitted to remind them of the degradation whence they themselves have been raised.

It was apparent at the last annual meeting of the mission, that there had been more than usual religious interest at some of the stations during the previous year. About fourteen hundred persons had been admitted to the churches; and hundreds of suspended members had been restored to Christian fellowship. Some of the missionaries, moreover, reported a manifest improvement in the morals and piety of their people.

NORTH AMERICAN INDIANS.

OREGON INDIANS.

Without a station.—Elkanah Walker, Cushing Eells, *Missionaries*; Mrs. Mary E. Walker, Mrs. Myra F. Eells.

(2 missionaries, 2 female assistant missionaries;—total, 4.)

The Committee regret to say that hitherto it has not seemed expedient for the Board to resume its operations in Oregon. Nor can they hold out much encouragement of any future efforts, under favorable auspices.

CHOCTAWS.

STOCKBRIDGE.—Cyrus Byington, *Missionary*; Jas. D. Chamberlain, John A. Beals, *Assistant Missionaries*; Mrs. Sophia N. Byington, Mrs. Elsey G. Chamberlain, Mrs. Laura E. Lathrop, Miss Mercy Whitcomb, Miss Priscilla G. Child.

WHEELOCK.—Alfred Wright, *Missionary*; Henry K. Copeland, *Assistant Missionary*; Mrs. Harriet B. Wright, Mrs. Abigail Copeland, Mrs. Ann B. Dana, Miss Sarah Ker, Miss Chloe M. Bigelow.—One native assistant.

NORWALK.—John K. Harris, *Teacher*; Edwin Lathrop, *Assistant Missionary*; Mrs. Cornelius T. C. Lathrop.

PINE RIDGE.—Cyrus Kingsbury, *Missionary*; Mrs. Electa M. Kingsbury, Miss Harriet Goulding, Miss Hannah Bennett.

GOOD WATER.—Ebenezer Hotchkiss, *Missionary*; John J. Hotchkiss, *Assistant*; Mrs. Philena T. Hotchkiss, Miss Catharine Fay, Miss Elizabeth Backus, Miss Mary M. Curtis, Miss Ann J. Hotchkiss.

GOOD LAND.—Oliver P. Stark, *Missionary*; Mrs. Margaret W. Stark, Miss Maria P. Arms.

MOUNT PLEASANT.—Charles C. Copeland, *Missionary*; Mrs. Cornelius L. Copeland, Miss Harriet McCormick.

OUT-STATATION.—Mount Zion, Pliny Fisk, *Native Preacher*.

Ashant.—George Pierson, *Missionary*.

* The corresponding members are included.

Stations not known.—Simon L. Hobbs, M. D., Abraham G. Lansing, *Assistant Missionaries*; Mrs. Mary C. Hobbs, Mrs. Sarah Maria Lansing.

(7 stations, 1 out-station; 7 missionaries, 8 male and 25 female assistant missionaries, 1 native preacher, 1 native assistant;—total, 42.)

This mission has enjoyed another year of prosperity. Though our brethren have labored in much weakness, calling in vain for help, they report the admission of more than one hundred persons to their churches, making the present number of communicants about thirteen hundred. This is the twelfth year of "refreshing from the presence of the Lord." It is apparent, moreover, that the churches are growing in grace and in Christian knowledge; and many of the members are liberal in their donations to benevolent objects.

The boarding schools still retain their popularity with the Indians, and are evidently laying "the foundations of many generations." The number of pupils is 193, many of whom are the professed followers of the Lord Jesus Christ. One of these schools has raised one hundred dollars for missions, and others exhibit the same "willing mind." Some of the leading Choctaws have asked that the Good Water school may be converted into a female seminary of a high order; and they have pledged their own ready co-operation. The Committee have sanctioned the plan; and they cannot doubt its success. The day schools, as also the Saturday and Sabbath schools, are prosperous. Intemperance has manifestly decreased; and the advance in industry is most cheering. Mr. Byington has superintended the issuing of seven different works, during his sojourn in the eastern States, the whole number of pages being more than 2,500,000.

The mission has been severely afflicted by the death of Mrs. Pierson, which occurred at Little Rock, September 14, and the protracted illness of Mr. Pierson, which has required his return to Illinois. Both joined the mission in March; as did Misses Bigelow, Arms and McCormic, each of them having since engaged in teaching. Mr. Harris, Miss Backus and Miss Curtis reached the Choctaw nation in October, with the expectation of becoming teachers, the first at Norwalk, and the two last at Good Water. A nephew and a niece of Mr. Hotchkin, who accompanied them, will render assistance at the latter station. Mr. and Mrs. Chamberlain, with Miss Whitcomb, arrived at Stockbridge in November, to assume the management of the boarding

department. Dr. Hobbs and Mr. Lansing, with their wives, left for the mission in December.

CHEROKEES.

DWIGHT.—Worcester Willey, *Missionary*; Jacob Hitchcock, *Assistant Missionary*; Mrs. Nancy B. Hitchcock, Miss Julia S. Hitchcock, Miss Jerusha E. Swain.—One native assistant.

LEE'S CREEK.—Timothy E. Ranney, *Missionary*; Mrs. Charlotte T. Ranney, Miss Julia F. Stone.—One native assistant.

FAIRFIELD.—Edwin Teele, *Missionary*; Mrs. Sarah E. Teele, Miss Esther Smith.—One native assistant.

PARK HILL.—Samuel A. Worcester, *Missionary*; Edwin Archer, *Printer*; Mrs. Erminia N. Worcester, Miss Lois W. Hall.—One native assistant.

OUT-STATION.—*Honey Creek*.—John Huss, Native Preacher.

(4 stations, 1 out-station; 4 missionaries, 1 native preacher, 2 male and 9 female assistant missionaries, 4 native assistants;—total, 30.)

Dr. and Mrs. Butler have been released from their connection with the Board, at their own request; but they will continue to perform an important work at the female seminary. Misses Hall, Stone and Swain joined the mission as teachers in March. Mr. and Mrs. Teele left for Fairfield, where their presence is very much needed, in December. The Committee have been very anxious to secure two or three other missionaries for this interesting tribe of Indians; but they have been unsuccessful. And yet the inadequacy of the brethren to do the work which is thrown upon them, has become exceedingly painful. Unless they can be largely reinforced, the dearest interests of their people must suffer.

A small church is reported at Lee's Creek for the first time; and the number of communicants in all the churches is 231, of whom fifteen have been received into Christian fellowship within the last year. The national female seminary has been signally blessed, a number of its pupils having professed their faith in the Savior. About \$1,500 have been subscribed for a new church at Park Hill. Day schools are in operation at all the stations; and the desire for education is increasing. The two national seminaries are doing a very important work. The mission press has been employed only a part of the time.

DAKOTAS.

LAC-QUI-PARLE.—Stephen R. Riggs, Moses N. Adams, *Missionaries*; Mrs. Mary Ann C. Riggs, Mrs. Nancy A. M. Adams, Misses Lucy J. and Mary R. Spooner.

YELLOW MEDICINE.—Thomas S. Williamson, M. D., *Missionary*; Mrs. Margaret P. Williamson, Miss Jane S. Williamson, Miss Mary Briggs.

PRATREVILLE.—Samuel W. Pond, *Missionary*; Mrs. Rebecca Pond.

RED WING.—Joseph W. Hancock, *Licentiate*; Mrs. Sarah Hancock.

Absent.—Mrs. Agnes C. J. Hopkins.

(4 stations; 4 missionaries—one a physician, 1 licentiate, 10 female assistant missionaries;—total, 15.)

To the Dakota mission the past year has been one of important changes. Miss Cordelia F. Pond died at Washington, Connecticut, February 6. Mr. and Mrs. Huggins have been released from their connection with the Board, at their own request; as have also Mr. and Mrs. Pettijohn. Mr. and Mrs. G. H. Pond have asked and received a release, with a view to their laboring with special reference to the white population of Minnesota Territory. Misses Lucy J. Spooner and Mary R. Spooner joined the Lac-qui-parle station last summer. Mr. Hancock and Miss Rankin were joined in marriage, May 2.

Greatly to the surprise of the Committee and of the mission, the Senate of the United States have refused to assent to the reservation of certain lands on the upper waters of the Minnesota for the use of the Indians, incorporated into the treaties of July, 1851, and merely agree to an occupancy during the pleasure of the President; so that instead of an estate in fee, the Dakotas are to have a tenancy at will. Though they have assented to the modification, the Committee cannot but regard it as most unfortunate and undesirable. They will be sure to feel that they have no permanent home on the reserved lands, and hence will not make those exertions, which are so indispensable to their moral and social advancement. But this is not the time to abandon the field. That the policy of the government operates against the red man, is no reason why the Board should forsake him. Let us pray rather that He who "is wonderful in counsel, and excellent in working," will appear speedily, and save this degraded people.

A few persons have been admitted to the churches; and the number of communicants is supposed to remain unchanged. Of the day schools it is not necessary to speak. A small boarding school is to be commenced at Lac-qui-parle; and it is hoped that this station, which is beyond the ceded territory, will assume a more cheerful aspect. Mr. Riggs spent the last winter and spring in the Atlantic States, and carried the Dakota Lexicon through the press, under the auspices of the Smithsonian Institution. Dr. Williamson has commenced a

new station at Yellow Medicine, some thirty miles this side of Lac-qui-parle.

OJIBWAS.

LA POINTE.—Sherman Hall, *Missionary*; Charles Pulsifer, *Assistant Missionary*; Mrs. Betsey P. Hall, Mrs. Hannah Pulsifer; Henry Batchford, native catechist.

BAD RIVER.—Leonard Wheeler, *Missionary*; Mrs. Harriet W. Wheeler, Miss Abby Spooner.

(2 stations; 2 missionaries, 1 male and 4 female assistant missionaries, 1 native helper;—total, 8.)

This mission has been much embarrassed by the question of removal. Attempts have been made by the Indian agent to transfer the La Pointe band, as well as others, to the right bank of the Mississippi; but without success. Still the Committee are informed that the United States government does not relinquish the idea of concentrating the Ojibwas in their western territory; and it is intended to withhold the annuities of those who do not remove. Hence it is probable that the missionary force now at La Pointe will remove to the Crow Wing River during the present year. Mr. Wheeler will probably remain on Lake Superior.

SENECAS.

UPPER CATTARAUGUS.—Asher Wright, *Missionary*; Mrs. Laura M. Wright; two female teachers.

LOWER CATTARAUGUS.—Anson Gleason, *Missionary*; Mrs. Bethia W. Gleason, Miss Caroline A. Fox, Miss Mary L. Gleason; one female teacher.—One native assistant.

LOWER ALLEGHENY.—William Hall, *Missionary*; Benjamin F. Hall, *Assistant Missionary*; Mrs. Emilie G. Hall, Mrs. Mary E. Hall, Miss Hannah Wilbur; two female teachers.—One native assistant.

UPPER ALLEGHENY.—Joshua Potter, *Missionary*; Mrs. Jane Potter, Miss Jernusha Edwards, Miss Eunice Wise, Miss P. A. Stone.—One native assistant.

(4 stations; 4 missionaries, 1 male and 16 female assistant missionaries, 3 native assistants;—total, 24.)

The Senecas are making constant advances in civilization; but there is not the same progress in their spiritual interests. At times there has been a degree of solemnity at Cattaraugus which excited the liveliest hopes, but the promise of the early dawn was not fulfilled. Several persons, however, give some evidence of being born again. On the Alleghany Reservation there have been occasional gleams of light; and a few have joined themselves to the people of God; but the need of an extensive revival is as urgent as ever. The organization of a missionary society is reported at Upper Alleghany; and at the other stations something has been contributed for the spread of the gospel. But the Senecas have not fully learned that "it

is more blessed to give than to receive." The schools, of which there are ten, may be regarded as successful; and the people are becoming more and more alive to the value of education. The boarding school at Lower Alleghany is exerting a happy influence. An enlarged edition of the Seneca hymn book has been published by the American Tract Society.

Miss Sophia Mudgett, at her own request, has been released from her connection with the Board. Miss Margaret N. Hall, after having been united in marriage to Mr. W. D. Burgess, died on the 30th of January. Mr. and Mrs. B. F. Hall, by the request of the Committee, have assumed the stewardship of the boarding school at Lower Alleghany.

TUSCARORAS.

TUSCARORAS.—Gilbert Rockwood, *Missionary*; Mrs. Avis H. Rockwood.—Two native helpers.

OUT-STATION.—Mount Hope.—Miss Mary J. F. Thayer.

(1 station; 1 out-station, 1 missionary, 2 female assistant missionaries, 2 native helpers;—total, 5.)

It became evident in the fall of 1851 that God was troubling the thoughts of many hearts among the Tuscaroras; and in the months of January and February a revival was developed of extraordinary power. The accessions to the church by profession have amounted to fifty-eight; and the whole number of Indian communicants, as last reported, was one hundred and four. About one-third of the tribe, therefore, belong to the church of Christ; and about one fifth have joined during the past year! Of the ten chiefs, seven are members of the church; and nine proclaim themselves the disciples of Christ. The condition of these Indians, in other respects, is highly gratifying. They are advancing in industry, education, morality, and benevolence; and their manners are becoming more refined and elevated. Their farms and

their houses testify that in the sweat of their face they eat their bread. About sixty children have received instruction in two schools, one of which is to be converted into a boarding school, with the aid of the Indians. Temperance meetings are held once a quarter, and sometimes once a month, with happy results.

ABENAQUIS.

ST. FRANCIS.—Peter Paul Osunkirhine, *Native Preacher*.

No important change has occurred in this tribe of Indians. The labors of previous years have been repeated; but none have come forward, so far as is known, to record their names among the followers of Christ.

SUMMARY.

1. The Missions.

Missions,	96
Stations,	109
Out-stations,	45

2. Laborers Employed.

Ordained Missionaries—(7 Physicians,)	163
Licentines,	2
Physicians not ordained,	6
Other Male Assistants,	94
Female Assistants,	222
Total,	417
Native Preachers,	39
Native Helpers,	214
Whole number of Native Assistants,	253
Total laborers connected with the mission,	670

3. The Press.

Printing Establishments,	11
Pages printed last year,	59,225,203

" " from the beginning, 922,585,924

4. The Churches.

Churches,	94
Church Members,	23,061
Added during the year,	1,595

5. Educational Department.

Seminaries,	10
Other Boarding Schools,	17
Free Schools, (441 supported by Hawaiian Government,)	733
Pupils in the Seminaries, (75 do.)	485
" " Boarding Schools,	44
" " Free Schools, (14,949 do.)	22,595
" in all the Seminaries and Schools,	23,564

INTELLIGENCE FROM THE MISSIONS.

Gaboon.

MR. PRESTON'S JOURNAL.

Introductory Remarks.

It has long been a prominent object with the Gaboon mission, as well as with the Prudential Committee, to carry the gospel as speedily as possible to the high table land, supposed to be in

the occupancy of the Pangwes. In the hope of hastening this event, Mr. Preston commenced operations last winter at Nängenéngé; and he has made occasional excursions to other places. From his intercourse with different tribes of Africans, in a peculiarly favorable location, he has learned many facts which are of great value.

The reader will not fail to observe how easy it

is to establish missionary stations among the Pangwes. "Their towns," Mr. Preston wrote in March last, "are on all sides of me; and some are not one hour distant. They are daily at Néngénéngé, inviting me to visit them. This day the way is entirely and widely open, to take up a residence among them with a preached gospel and Christian schools."

If this is so, it may be asked, why not go at once and declare to them the love of God in Christ Jesus? But who shall go? The mission is altogether too feeble to do it. Already has it gone beyond its strength, in its earnest desire to accomplish a work, which seems so desirable to them, and would be so gratifying to our churches. Our brethren must wait, therefore, till they shall have a reinforcement from the United States. How long shall they wait?

It is hoped that the following extracts will fall under the eye of some young man, who will feel himself impelled by the constraining love of Christ to offer himself for this noble service. If a redoubt is to be taken, or a citadel is to be stormed, men can always be found. The hazard of the exposure does not deter them. And will none follow the Captain of our salvation to the highlands of Western Africa? Is it not far better to go there than to sack a city?

But the reader will be desirous of forming some idea of the new position which Mr. Preston has taken, on the upper waters of the Gaboon. In speaking of the place he says: "Néngénéngé is an island about three miles in circumference, mostly covered with a bamboo swamp. It has, however, about five acres of dry land, and lies at the junction of the Nkámá and Bakwé rivers. On it is a small town, inhabited by Shikanis and Bakélés. The head man, a Shikani, died some months before I went to live there; and at present there is no one who is called king. The place was selected on account of its central position, good landing, and apparent healthfulness. Besides, it would less excite the jealousy of other towns than perhaps any other site. For learning the Pangwe language it is as good as any other spot on the river, except a Pangwe town."

Pangwe—A Mpongwe—Abutyi.

February 17. I was conversing with a son of Jiduma, a Pangwe, this evening, and he expressed to me his supreme contempt for the Bakélés and Shikanis. With a significant gesture, he said they must get out of the way; but the Pangwe, Mpongwe and white man can live "like the fingers on the hand." Three years have made great changes here, and five years more will effect still greater. The Pangwes procure most of the ivory. The Bakélés and Shikanis,

loving the ivory, hate the Pangwes most cordially, and would prevent them from making our acquaintance, or speaking to the Mpongwes, if they could. But the Pangwes are getting tired of being cheated by them, and will soon drive them away, and trade directly with the Mpongwes, if not with white men.

18. I had Ongau to dine with me today. He is a Mpongwe "gentleman," from King William's town, a friend of the late king of this place, and is here to see about the succession. Four Pangwes stood before my door, gazing at us while we were eating. Ongau took occasion to magnify himself in their eyes. Some of this people have been to a Mpongwe boat to sell ivory for the Pangwes. Coming back drunk, they have filled the town with noise and the beating of women. I sighed for the quiet of Ikái.

20. This morning I thought I was about to encounter some opposition to my living at this place. Abutyi, one of the three great men of the river, came to see me, apparently in a great rage because I had stopped here without first buying the land of him. "He owned the land," he said; "he was king, and he alone could protect me." He demanded, with strong emphasis, what his pay was to be, and spoke of the visit of the French to his town, as also of their giving him a flag, money and rum." I told him that when Mr. Wilson came to the Gaboon, the Mpongwes esteemed it a great favor to have him among them. The whole land was before him, where to choose, without money and without price. I also told him that such was my reception at Ikái. It would have amused one, not interested, to hear with what contempt he called the Ikái people "bushmen," although they are fifty miles nearer the sea than his majesty. I reviewed the manner of the coming of the French, and what they had done. I told him that Mr. Wilson had lately saved Toko's town from being burned by them; that I had not come to take the country; that I would respect his authority, and make him a present occasionally. At length he began to soften; and he finally departed well satisfied.

On the following day Mr. Preston went to see Abutyi, and he appeared quite friendly. He readily called his people together to hear the Word.

Excesses—Killing of Elephants.

24. A fight occurred to-day between

two of Ongau's slaves, which resulted in bloodshed; and as they were in his "parlor," they made a complete wreck of divers dishes, glasses, &c. I assisted in separating the slaves, and kept him from killing them for destroying his property. The fight came near embroiling the whole town. I got a sprained thumb and a dirty shirt in the fray; and I received the thanks of all the women, after it was over. Bad as are these people, I can see that three years have done much to give them a humanized look. At one of the towns which I have visited to-day, I called three years ago with Mr. Walker; and to this day I have not forgotten their savage appearance. To-day they were even polite.

Mr. Preston has much to say of the excesses at Néagenéngé, in anticipation of the crowning of the new king.

26. I have heard to-day that a neighboring town gave a man to the Pangwes to be eaten. His crime was using witchcraft. Such things are of frequent occurrence. One was thus eaten when the late king of this place died. There has been no crowning to-day. It was prevented by the arrival of a Bakélés man, who has some claim, it seems, on the wives and the property of the late king. I thought the scenes of the 24th instant were to be renewed between Bakélés and Shikania. The noise of a dozen angry men, and twice as many angry women in the streets, beggars description. These extracts will suffice to exhibit the character of these "unsophisticated children of nature."

The saying that "when the sun goes down all Africa dances," Mr. Preston regards as wide of the truth. He represents the people among whom he dwells as in constant fear of witchcraft, war and poison.

March 16. We have often heard of the miraculous power of fetish-doctors over wild beasts, especially elephants. Hearing that they had surrounded a troop of these animals near a neighboring town, I determined to see this great wonder for myself. The elephant in his native jungle is slow in his movements, if undisturbed; and there is a kind of vine to which he has a strong antipathy. Through it he will not break, unless greatly frightened. With this vine they carefully surround twenty or thirty acres, where the elephant is feeding. They then collect hundreds of people, and immediately begin to build a fence six or

eight feet high with poles and stakes, lashing it to trees wherever they can, and bracing it from without. This is strong enough to keep the elephant within, when guarded day and night on all sides, by hundreds of men, women and children, with fires and dogs and guns. Next they cut the bushes inside, gently driving the elephants from place to place. They also scatter in various places ripe plantains with poison in them, which the elephant eats; and soon he becomes so weak as to offer no resistance to being killed with guns. Of course, they have in addition any amount of fetishes and charms and ceremonies. These also I saw.

A few days after the foregoing date, Mr. Preston says, the elephants absconded, notwithstanding the fence, doctors and fetishes. "The doctors, not in the least disconcerted, said that somebody had envied the people their good fortune in surrounding the elephants, and so had come by night, and told them to break away and go to some other place and be killed, and that the elephants had obeyed them. This was perfectly satisfactory to those who had given large sums to the doctors to enclose the elephants."

Visit to Pangue Towns.

26. Last night I made the necessary preparations for going to Jiduma's town, and spoke to my Mpóngwe friend, Ongau, to accompany me; but this morning I found the Bakélés and Shikanis very averse to his going, lest he should make the acquaintance of the Pangwes, and open the way for a trade with them. But not a word was said against my going.

I found that Jiduma's town had been moved farther up the Nkámá, and across the river, since it was visited by Mr. Walker three years ago. There are two other towns near it; and the three contain at least a thousand people. Mboma, visited by Mr. Walker and myself the 1st of February last, is six or eight miles distant by water, on a branch of the Nkámá; but by land it is within the hearing of a musket's report.

Jiduma's town is about twenty miles from Néagenéngé. At this point the Nkámá is about half the size of the Muskingum at Marietta; and the mangrove has almost entirely disappeared. The country is rolling, and the soil is not very rich. Three or four miles distant are hills several hundred feet high; and still farther up the river, not accessible by water, are the mountains, seen in a clear day from the mouth of the Big

Orombo, more than eighty miles distant. This is one of the best places I have seen any where in heathen Africa for a missionary station.

I spent several hours in these three towns, and in some measure satisfied their eyes; so that when I again visit them, I shall have a better chance of being heard. I found no difficulty in addressing the men through the Bakéle; and a few of those who were immediately around me, understood well. They are cannibals of the worst sort, if we may believe the testimony of the Bakéles.

As yet they wear but little European cloth; but all, even the children, wear cloth made of the bark of a tree. They smear their bodies with palm oil and powdered red-wood; but the native color of most of them is not much darker than oak-tanned leather. They work very neatly in iron of their own smelting, and in brass obtained from traders. Their houses are built continuously along a single street, which is wide, and kept very clean. In the middle of this street are built two or three houses for discussing all matters of business. Here the white man is received, and here he will always be sure to find a crowd. In one of these towns I saw the skull of an enemy, partly buried, at the west end of one of these palaver houses. His body had been eaten. They gave me plantains, a fowl, and two short daggers as presents; and I left them with strong assurances of future friendship.

April 20. I have just returned from a Pangwe town, which was visited by Messrs. Wilson and Best just before our arrival in Africa. When they reached the town the king fled and hid himself, lest he should die in two days, as he believed, if he saw a white man. When I went, I heard that he was absent at a neighboring village; but I soon learned that he was hid in the town. I sent several messages to him, assuring him that I had come to be his friend, and that other Pangwe kings did not refuse to see me; and I ended by asking what I should do with the present I had brought for him. He still refused to see me. I then left the palaver house, going in the direction of the landing. He went to the palaver house, where I suppose he caught a glimpse of me; and his curiosity to see me, or the fear of losing his present, overcame his fear of dying. He sent for me to come back; and thus, I hope, the charm is broken.

Mr. Preston preached on the 25th of April to an audience composed of persons from five tribes, namely, the Corisco, Mpungwe, Bakéle, Shikani and Pangwe. "All understood my Bakéle quite well," he says, "except Jiduma. His son understood all that I said."

Excursion up the Bákwe.

June 15. Yesterday I attempted the ascent of the Bákwe. There was just enough of difficulty in it to make it exciting. No white man had ever been up to the Pangwe country. Some of the Bakéle towns near the mouth had been visited by Mr. Walker; and Governor Beecroft went up some fifteen miles in a steamer, ten years ago. At the present time there is a war between a town up the Bákwe, and another on the Nkáma. Mpungwes and Bakéles had been stopped three days before; and two days before a friend of mine had, without my knowledge, asked permission for me to go up, and had been denied.

On my way I stopped at Abutyi's town, and heard enough to fill my oarsmen with the fear of being shot, or at least of being seized as prisoners of war. I then determined to go to the king who is waging the war, run the risk of his taking my men, and ask him to go with me up the Bákwe. Hereupon there was almost a mutiny in my boat. I found the king as friendly as usual, and taking it for granted that there could be no objections to my going where I chose, and without at all referring to his having refused to let me go, I told him I had stopped to take him along with me. He said he could not go himself; but he called his son without any hesitation, and told him to go with me. In two and a half hours I was as far up as I wanted to go in one day, and in a large Bakéle town. I did not, however, get thus far without being hailed, and strictly questioned as to my destination and object. Some wished to accompany me, but none opposed my going. I found the king where I stopped ready to start for the Pangwe towns; but at my request he delayed his journey, and promised to accompany me early the next morning. Here also I found a Pangwe, by whom I sent word that I was coming to see his king.

We started about six o'clock. For about six miles we kept the Bákwe, which thus far had had a south-easterly course. Here it forks, and, being about fifteen yards wide, bends to the south. We turned to the east into a stream

which rapidly narrowed, as we ascended ; and the last part of the way the boat could scarcely pass along, for the narrowness of the creek and the thickness of the overhanging branches. In three-quarters of an hour we were at the Pangwe landing.

There are three large and two small towns within calling distance of each other ; and they had got up reception worthy of us, if numbers and noise are to be taken into the account. As we entered the town, a narrow passage was cleared for me through the dark dense throng that filled the street. We passed on to the palaver house ; but I had not entered it before it was filled to suffocation. I hastily saluted the king, and forced my way out of doors. Here my Bakélé friend and Pangwe king tried in vain to still the boisterous throng. At times I would think I had gained my point, and would begin to speak ; but at the sound of my voice their noise would burst forth all the louder for having been pent up a half a minute. I took off my hat, and at the sight of my hair, their shouting, leaping and stamping knew no bounds. Most happy was he who could get near enough to give it a pull. After spending nearly three hours in seeing their towns, and being seen myself, I left them, because the tide was leaving me.

This place is perhaps thirty miles from Néngeñé. The Bakwé runs south some fifteen or twenty miles further. Bakélés are found there, but no Pangwes. No hills or mountains are visible from these Pangwe towns. The mountains which bear north of east from Néngeñé are to be reached by the Nkámá, and that must be our line of operations ; for though these Pangwes are abundant for a station, and their rolling country and sandy soil may be as healthy as any this side of the mountains, the twelve intervening Bakélé towns cannot be passed without a station among them.

Excursion up the Nkámá.

17. I went this afternoon to Jiduma's town, where I arrived at sunset. Nearly a hundred people gathered on a minute's warning, and met me at the landing ; and almost as many more stood at the entrance of the town to receive us. After dinner, which I brought with me ready cooked, the people were called. No house would hold them ; so they assembled in the street in front of my quarters, while I sat under a sort of

piazza, and addressed them. A single torch threw a dim light on those nearest to me, as they occupied every possible position, from standing upright to lying full length on the ground ; but far away in the darkness others were scarcely within the sound of my voice. Much of our conversation took the form of question and answer. But as often as their curiosity was partially satisfied in reference to our country, productions, customs, &c., I tried to tell them the story of the cross. At nine o'clock I sent them away, and retired to spend my first night amid cannibals. The town was very quiet ; and if this may be taken as a specimen, I should prefer theirs to a Mpongwe or Bakélé village.

18. At six o'clock this morning, I continued my journey up the Nkámá, accompanied by two of Jiduma's sons. Above Jiduma's the river rises and falls with the tide, but there is no upward current. In half an hour we left the mangroves behind ; and in an hour we had reached the hills. The river became narrower, and the current stronger. I do not know when I have beheld more beautiful scenery than was now presented. The river wound along at the base of hills, on each side five or six hundred feet high, and very steep. They were clad to their summits with gigantic trees, festooned with vines which were laden with flowers and fruit. Here gamboled and chattered monkeys of various colors and sizes ; and here sang birds of gayest plumage. Now we passed along where a land-slide, occasioned by the heavy rains, has left piles on piles of naked rocks, and nearly choked the river with fallen trees. Now the rocks, covered with strange lichens, rose perpendicularly from the water's edge, from twenty to fifty feet. Here a small stream, a mountain torrent in the wet season, came tumbling over the rocks, forming a beautiful cascade. There the mouth of a cavern yawned, which I could not explore for want of a light.

In an hour and a half we had passed through this range of hills, which stretches across the country from north-west to south-east, and emerged into a level region, elevated but a little above the water, and in the wet season overflowed in many places. Through this country, groaning with rank vegetation, and sparsely covered with trees, roamed various wild animals. We found the tracks of hogs, cattle, deer ; and in one place we saw where a troop of five elephants had crossed the river. In half

an hour from the mountains we passed a branch nearly equal in size to the Nkāmā, as it comes in from the north. In half an hour more, the river forks again. The north branch, coming from a range of hills seen in that direction, is called Mbani, and is about ten yards wide. From this point the Nkāmā, whose direction thus far has been north-east, bends to the south-east. I ascended it two hours from Mbani, when we came to three small Pangwe towns. Here my voyage terminated. The river, about fifteen yards wide, and with a very rapid current, keeps on towards the south-east, and heads in the hills of the same range through which I passed in ascending it. The time occupied in the ascent was five and a half hours from Jiduma's, or about twenty miles, making the whole distance from its junction with the Bākwē forty miles.

The country up the Nkāmā is not so populous as we had anticipated, from the reports of the Bakélés; nor does this river afford the facilities for reaching the mountainous interior we hoped to find. The hills through which it passes, are no doubt more healthy than the plains. We found it so cold among them that my attendants shivered; and I was constrained to button my woollen coat up to my chin. But, alas, there are no people there! The mountains are still north-east of the range of hills above described, and are to be reached by a land journey of two or three days from the Nkāmā, above the three Pangwe towns which I visited.

Constantinople.

LETTER FROM MR. VAN LENNEP, OCTOBER 14, 1852.

Persecution at Demirdesh.

THE following letter shows that the era of persecution has not closed in Turkey, even in districts which are near the capital. In the Ottoman empire it is still lamentably true, that good intentions on the part of the government may be defeated and nullified by its own agents. But He who is "head over all things to his church," will not forget his people; nor will he neglect in the least the interests of his kingdom.

A very violent persecution has just broken out in Broosa, or rather at Demirdesh. That great enemy of the Protestants, Halil Pasha, was appointed Pasha or Governor of that district a

short time since, and went there about three weeks ago. His arrival was hailed by the enemies of the gospel, and they prepared themselves for a contest. Halil Pasha refused at once to acknowledge the Protestants as a separate people; and when the Sultan's own firman was shown to him, he said that it was nothing to him, for he considered it applicable only to the capital. He refused to protect any of the Protestants, had his men hoot at them and call them by vile names when they came in sight, and said that if the headman of the Protestants should visit the palace, he would have him put in prison. With these encouragements the enemies of the Protestants began their work at Demirdesh.

As one of our Armenian brethren was going out of the village towards Broosa, a mob attacked him, pelted him with stones, and threw him into the river, where he would have been drowned, had not a Turk interfered. A Greek went up to one of our Greek seminary pupils, who was spending his vacation in his native village, and attempted to stab him with a knife which he held in his hand; but the young man parried the blow and escaped. The murderous assailant then accused the youth of having struck him; and he was lodged in prison, in spite of his protestations and the testimony to the contrary. Mr. Constantines had been spending several weeks in the village, preaching the gospel, when an order was obtained for his expulsion. Armed men were sent to his house, who turned him into the street with his effects; and he owed his preservation and safe arrival here, under God, to his perseverance in making them responsible for consequences, and saying that he would not stir without a guard. As it was, his enemies endeavored to induce the guard to let them do to him what they pleased, but he refused. Accusations of an entirely groundless nature were laid against several other Protestants in Demirdesh. Guards were sent by night to their houses; and they were aroused from their sleep, severely beaten, bound, and thrown into prison. Those who remained, fled immediately to the mountains, and subsequently crossed the plain through by-paths, and fled to the chapel house, where they now are.

I received last evening a letter containing these details, the superscription of which runs thus: "Please give this letter to Mr. Van Lennep immediately." It closes as follows: "We have no

doubt about the strength of faith of our suffering brethren. They have passed through a severe ordeal; and, therefore, we beg you to do what lies in your power for their relief." I trust and believe that God will overrule all these events for good, by causing the gospel to be more firmly rooted there than it has been heretofore. I hail it on the whole as a sign of good; and yet I would earnestly entreat the prayers of the people of God, that it may be used by him who can control all hearts to bring many sinners to the knowledge and love of the truth.

Aintab.

MR. SCHNEIDER'S VISIT TO MARASH.

THE last number of the *Herald* contained a deeply interesting letter from Mr. Crane, in which he described the incipient reformation at Marash, and also the severe trials to which our Protestant friends in that place had been subjected prior to June 8. At a later date Pastors Simon and Hohannes were expelled from the city; and on four other occasions the brethren who went thither to make known the gospel, found it impossible to execute their purpose. So fierce was the persecution, indeed, that two avowed Protestants were obliged to flee from the place, and take refuge in Aintab for some ten weeks.

These violent proceedings, however, had been duly reported to the capital; and two strong vizierial letters were at length obtained, commanding the Pasha to protect the Protestants and not to allow a recurrence of similar scenes. These documents having been procured, it seemed desirable that another effort should be made to introduce spiritual religion into Marash. Accordingly Mr. Schneider left Aintab on the 2d of September, in company with one of the native brethren belonging to the latter city, and one of the refugees from Marash above referred to, and arrived at his destination on the following day.

Description of Marash.

As this place will be frequently mentioned hereafter in the pages of the *Herald*, in all probability, the following descriptive sketch will be read with interest.

Marash lies eighteen hours from Aintab, in a north-westerly direction. It is situated on the southern declivities of a range of mountains running east and west; and a plain of about two hours in width and four or five in length is spread out before it. The mountain tops and

sides are almost wholly destitute of trees and verdure, though the city itself is thickly interspersed with trees and gardens. As seen from the opposite side of the plain, it appears embedded in foliage, owing to the abundance of water with which the city is supplied, gushing from the sides of the mountain. The houses are built of sunburnt bricks, and are of a very inferior kind.

In regard to civilization and refinement, the inhabitants of Marash are much behind other cities of equal size in the empire. The comparative number of readers, both among the Mussulmans and Christians, is unusually small. Among the Armenians probably not more than one male in ten can read; and I did not hear of one adult female who knew her letters. This inferiority may be accounted for in part by the fact, that the city is in an out of the way place, no great caravans passing through it, and European travelers hardly ever being seen in it. Its proximity to Zeitoon, which has been distinguished from time immemorial for wildness and ferocity, has doubtless had some influence.

The population of Marash is from twenty to thirty thousand. Of these ten thousand are Armenians, and the rest are Mussulmans, excepting a few families of Jews. The Armenians have six churches and about thirty priests. A Pasha resides alternately here and at Adana, tarrying in that city during the winter months, and spending the summer in Marash. In his absence a Lieutenant Governor takes his place as ruler. The climate, as to temperature, is much like that of Aintab, the thermometer ranging only one or two degrees higher. In the months of July and August there are said to be constant breezes; but in September they cease to a great extent. Hence the weather is sultry at that season.

Mr. Schneider's Reception.

It is time, however, to proceed to the reception which Mr. Schneider and his companions met with. The narrative is as follows:

As the unfriendly Armenians of Aintab apprised the Armenians of Marash of our intended visit, the latter informed the Pasha of our designs, and requested him not to suffer us to enter the city, or at least to send us off without delay. On receiving this information he commanded them to see to it that their people made no disturbance, and offered us no insult. A large number had determined to meet

us near the city, and greet us with such a welcome; but having received these orders, and the Pasha having stationed two police officers near the entrance of the city to prevent any outbursts of popular indignation, they permitted me to go to my lodgings without any molestation. But the native brother who accompanied me, and who went with our baggage to the custom-house, received many insults from a large crowd who gathered around him. Still the custom-house men and a police officer drove them away, knocking to the right and left, and not sparing any. I had hardly reached my lodgings before two police men, at the special request of the Pasha, came to see that no insult was offered to us, and no disturbance made. A crowd began to collect about the door, and a few stones were thrown into the house; but the wrong-doers were soon scattered, and we had a quiet night.

The entire Armenian population was moved; and the unfriendly part were full of boasting as to what they should do, insisting that in two or three days they should succeed in expelling us. They had so often gained their point in such attempts, that they began to regard these feats as their especial privilege; and to have ejected us would have been, in their estimation, equivalent to keeping the truth entirely out of the city. Thinking that it was desirable, in the excited state of the city, that I should see the Pasha, I called on him the day after my arrival. He received me kindly, offering me pipes and coffee; and I had a long interview with him. While I was there, according to previous arrangement the two Marash Protestants, above referred to, presented their vizierial letters. He received them favorably, and promised to afford them the necessary protection, saying that he should make no difference between them and other Christian sects.

With me, however, he took the position that he would not allow me to teach the Protestants, on the ground that I was a foreigner, and that he feared a general tumult among the Armenians. But I insisted that I had as much right to instruct the Protestants in Marash as I had in Aintab, or as other foreigners in Constantinople, Smyrna, &c., had to preach the gospel where they dwelt; that I should exercise this right; and that with his wakeful and active police, and with stringent orders to the Armenians to keep quiet, there was no danger. We discussed this point a long time, he being unwilling to yield it; and when he felt

pressed by the considerations presented, he would say, "I tell you the truth; I am afraid. I fear you will create a tumult." On the whole, the impression which I received from my interview with him, and from what I know him to have said to the Armenians, is that from a wrong view of what was my intended mode of procedure, imagining that we should go to work by main force to make men Protestants, he designed to curb me somewhat, lest by saying too much, or going too fast, an uproar might be raised, which might prove dangerous; while, on the other hand, he gave strict orders to the Armenian primates to keep their people in subjection, threatening them severely in case they suffered any disturbance to arise. By the use of these precautions he hoped the difficulty might be passed over safely.

The next day was the Sabbath; and Mr. Schneider conducted two religious services, the Pasha's prohibition notwithstanding. "Not a word was said. Some seven or ten Armenians were present. There are many others who are more or less enlightened and inclined to receive the truth; but they are very timid. Quite a number are groaning under their bondage, and long for religious liberty."

Victory of Protestantism.

On the following day the two Protestants who had presented the vizierial letters, were called before the Turkish Council. The most important part of the proceedings on the occasion was the regular and public recognition of the Marash Protestants as a distinct sect before this body, consisting of the Pasha, Governor, Mufti, Kadi, and a number of the chief Turkish effendis of the place, and one of the Armenian primates. In the presence of this assembly, the Pasha declared that in future no insult or injury should be offered to any one, because he was a Protestant, and that in case any such thing happened, the perpetrator should be severely punished. Turning to the Armenian Primate, he said, "This is the order to you. See to it that none of your nation molest these Protestants. They are rayahs, just like other Christian subjects, and are entitled to protection." At the same time, by the request of these two men, he recognized the native brother, whom I had brought with me to remain when I should leave, as the teacher and guide of this little band, giving them free and full liberty to worship God according to the dictates

of their own consciences. There could have been no more complete or public recognition of them as Protestants, and no better guaranty of their rights as such.

It will be understood, of course, that the enemies of Protestantism were not defeated without a struggle. They knew full well the importance of the pending issues. "It was a manifest interposition of Providence," Mr. Schneider says, "and to God be all praise."

Our enemies continued active in devising means to secure our removal; the Pasha, however, turned a deaf ear to their solicitations. One of their contemplated measures was, that all should shut up their shops, and cast their keys at his feet, saying, "Either these men must leave, or we shall leave in a body;" but it was not carried into execution. They also assembled in one of their churches, and a petition was written and signed by many to the effect, that either myself and native helper, with the Protestants of Marash, must take their departure, or they would all, as a nation, abandon the place. But they had not courage enough to present it; and if they had, there is no probability that it would have had any effect.

The following paragraph will shed some light upon the prospects of the reformation which has commenced at Marash.

A few of the enlightened ones came to our house each evening; and the time was spent in conversation, reading and prayer. They are interested in the truth; but they are mere babes in knowledge, and need a large amount of instruction. Their convictions of truth, though real and sincere, need much strengthening. They are still timid withal. But a sufficient number are declared and open Protestants to form a nucleus for a new community; and, as already intimated, there are very many who have a general conviction of the errors of the Armenian church, and are only waiting for the full exercise of religious freedom to attach themselves to the cause of spiritual Christianity. They are standing aloof, as spectators, to see the result of the present contest; and if liberty of conscience shall be really carried out, they intend to avail themselves of it, and side with the Protestants. The way seems now to be fully prepared, so far as human instrumentality is concerned, for the spread of the truth. What is needed, is persevering effort, in humble dependence on God.

In a subsequent communication, dated October 4, Mr. Schneider says, "When I left Marash to return to Aintab, I felt no little anxiety lest the enemy should find some means of expelling our native brother. I have just received a letter from him; and it appears that they have pretty much abandoned that hope."

Nestorians.

LETTER FROM MR. COAN, SEPTEMBER 16, 1852.

THE December Herald contained a deeply interesting narrative of the trials to which the station at Gawar has been recently subjected, with an account of the generous efforts of Col. Williams in behalf of certain friends of our brethren at Memikan, who had been most unrighteously imprisoned by the Turkish authorities. The present communication continues the narrative to a later date.

Colonel Williams at Van.

You were informed in our last of the noble conduct of Lieut. Col. Williams, R. A., in endeavoring to procure the release of our friends, as also an order for us to recommence building. In continuing the history of this affair, I cannot do better than give you the following extract, from his letter, dated Van, August 11, 1852: "I have been here three days, and have had as many audiences. I found him [Mohammed Pasha] full of prejudices against you and your brethren; but I think I have disabused H. E. of many, if not all, of them. I have had to lay the case so fully before Colonel Rose, (and Lord Stratford in a private form,) that I cannot carry you through all the phases of my efforts, and counter arguments urged by me in reply to those of the Walli of Van. Suffice it to tell you that I am writing after dinner, tired in body, but not so in mind, after having brought him to the following determinations:—1. To prevent any future outrage on these innocent men, H. E. will call them at once to Van, and allow them to exculpate themselves before the great Mejlis, and at once dismiss them to their homes, except Deacon Tamo, whom the Pasha promises to treat with the utmost kindness, and to send home in a few days. (He hoped to do so in ten days.) 2. H. E. promised to send, immediately, orders to the Kaimakan of Bash Kullah to allow the villagers who may be willing to do so, to build you a house to prevent the suffer-

ings you underwent last winter; but you are not to build a school, until a regular order for that purpose has been procured from Constantinople. This stipulation I guaranteed, because my mission was that of humanity; and all my arguments were aimed at his fears of your suffering in health in his pashalic, and from his order to discontinue that necessary work. And I am sure you will readily abide by this decision, not losing sight of ulterior efforts on the part of the great men at Constantinople, and calling to mind that 'Rome was not built in a day.' Thus, my dear sir, we have gained the most essential points, viz., 1. The saving of the precious lives of the accused, and ensuring the necessary steps for their regular and legal enlargement from unjust thralldom. 2. The construction of a house, which will preserve your health, and fit you for your future efforts in the good cause upon which you have embarked your fortunes, and to which you have dedicated your lives. I think Mar Slewa is unmasked completely; but as you will always be ready to render good for evil, I need not recommend you all to propitiate these bishops and priests," &c.

The Promise not performed.

Mr. Coan next proceeds to show in what manner the promise of the Pasha was kept.

The humane and philanthropic Col. Williams once out of sight, the poor prisoners were out of mind. They were called from Bash Kullah to Van, however, about a fortnight after Col. Williams left. After remaining there three days, they were summoned before the Council, when they were made to swear, each fifty times, that he knew not who was the murderer of the soldier. Upon being asked before whose door the murder was committed, Deacon Tamo said, "Before mine." The Pasha then said, "I shall exact from you thirty thousand piastres, and retain you a prisoner three years." He had signified to Col. Williams his intention of fining and imprisoning Deacon Tamo; but he had promised to make the fine a mere "nominal thing;" and the imprisonment was not to exceed ten days.

The Pasha asked Deacon Tamo why he was building a house for us, without permission from him. The Deacon reminded him that we had a vizierial letter, authorizing us to reside in Gawar; that as a matter of course we must have a house to live in; and that he was doing

no more than thousands of the Sultan's subjects were now doing, namely, building a house to rent to foreigners. The Pasha inquired how much he had built, and told him to level it with the ground.

The prisoners were then all ordered from his presence; and all but Deacon Tamo were dismissed to their homes. One of the deacon's brothers was made the bearer of a despatch to the Pasha in Bash Kullah, where he was detained a week longer. As for the second part of Mohammed Pasha's promise, no order has yet been received removing the injunction forbidding us to build.

Papers, very kindly furnished in our behalf by Mr. Stevens of Tabreez and Mr. Brant of Erzrum, were subsequently forwarded to Mohammed Pasha; and Col. Williams, suspicious that he might not have kept his promise, despatched Mr. Loftus to Van to ascertain the facts; and in a letter, just received, he expresses the belief "that the approach of Mr. Loftus towards Van caused the release of the five prisoners." He expressed the hope that orders were also transmitted for recommencing building. Mr. Loftus, in a letter dated Van, August 31, wrote that he had just seen Deacon Tamo; that he was kept separate from the other prisoners, his neck and legs being at perfect liberty, so far at least as was consistent with jail regulations. And this gentleman assures us that every influence will be exerted in our behalf at Constantinople by the British Ambassador and Col. Williams. In speaking of our school, however, he says, "Proceed cautiously, and be content with a small beginning. In fact, your personal safety depends on this. It is even worthy your consideration, whether it is worth the risk of giving any instruction this winter. Whatever you do, do it advisedly; for the Pasha is clearly not your friend."

Colonel Williams, in his last letter to our brethren, congratulated them upon the discharge of five-sixths of the prisoners, and then remarked: "But I must not conceal the fact of the principal sufferer in this nefarious scheme of vengeance being still in prison. Here is an occasion for further efforts; and if my first representation to Constantinople shall have failed to produce its desired results, I still trust that my second, which I propose to send to-morrow, will have a more fortunate issue." The friends of missions will perceive that this distinguished gentleman is laying the Board under new obligations, by his continued efforts in behalf of the brethren at Gawar.

Mar Shimon.

It were useless to comment upon the course of the Turkish authorities in relation to us. However tolerant they may be in other parts of the empire, it is very certain that there is very little toleration in Koordistan. Mar Shimon has been known to say that all his previous troubles, put together, had not caused him so much anxiety as our residence in Gawar the past winter. And it is morally certain that he will make every exertion in his power to banish us from the country. He is now recognized by the authorities as the head of the Nestorians; and he begins to feel his power, and is trying to use it. The father of one who was taken prisoner, in his distress, went to Mar Shimon to get his aid in the release of his poor boy, who was sick as well as in prison; but he was turned away with the reply that he had become English, and he must look to the English for help.

This persecution bears very hard upon our poor village; and some who do not love the truth for its own sake, feel that their sufferings are greater than they can endure. Accordingly they have petitioned the Governor for permission to remove to another village. Sickness and death have also been busy; and the superstitious and wicked delight to connect every thing unpropitious with our residence here.

Bombay.**DECEASE OF MRS. FAIRBANK.**

THE name of this estimable lady must be added to the list of those, who have been recently discharged from the missionary service. She landed at Bombay on the 21st of September, 1846; but within six months from that time, her health "became a wreck"; and most of her remaining days she spent as an invalid. After she had spent three years in the Deccan, it was decided that she should return to America, as the only means of prolonging her life. She thought of her native land and friends with strong desire; but it was painful to her to leave India, and still more so to withdraw her husband, even for a time, from the missionary field. There seemed no resource, however; and they reached Bombay, intending to avail themselves of the first opportunity for returning home. But in that city she came under the care of a skillful physician, in whom she soon learned to place implicit confidence. Her health began slowly to improve; and she then decided to remain. Though she

had but little hope of engaging herself in the missionary work, she could allow her husband to continue in it, and could aid him by making his home happy. Then she gave herself anew to the enterprise. It was to the last a pleasant thought to her that she had made this decision.

It was fondly hoped that Mrs. Fairbank would be spared many years; and ten days before her death there were no serious apprehensions in regard to her. But suddenly the prospect was darkened; and on the 21st of August she closed her pilgrimage. "It had been unpleasant to her to think of death and its terrors; and the day before she died, she breathed a wish that she might die sweetly. And she did die sweetly. She sunk away without a groan or a sigh, or even a long drawn breath; and then she lay, as if smiling in some pleasant dream." The subjoined extract from an article in the Oriental Christian Spectator, which has furnished the foregoing statements, gives some additional information in regard to this excellent woman.

Mrs. Fairbank's humility led her to put a low estimate on the graces of her own character, and she was almost too severe in her self-searching. In her last sickness, as before, she said much of her unworthiness, and bewailed her sinfulness and unprofitableness. She asked her husband, time and again, to pray, not for her body, but for her soul. Still she expressed her confidence of meeting him in a better world, where they should dwell together forever. When a sister in the mission, Mrs. Hume, told her that she had been a very pleasant sister, but that still she could not ask her to be spared, if the Lord wanted her, she said very emphatically, "He cannot want me; but oh! I want him." It was the intensest desire of her heart to obtain assurance of hope, and to have the fullness of the love of God. She has it now. She is safe from her fears. She is holy; and that to her is perfect happiness. Wesley's hymn, beginning,

Jesus, lover of my soul,
Let me to thy bosom fly, &c.

was always a favorite with her. It was the last one she taught to her little daughter, when confined to a bed of sickness, from which she did not arise. She trusted not in herself, but in Christ alone. And no one who trusted in him, was ever confounded. Yea, rather, "blessed are the dead, who die in the Lord."

Natives of all castes who had been more or less acquainted with her, came in great numbers to see her remains. The voice of their weeping hardly ceased through the day; and now the tear starts in many eyes when mention is made of her. A brahmin who was well acquainted with her, and came among the rest to look on her sweet face once more, was much struck with its expression, and said with great earnestness to those with him, "The religion must be true, that secures a death like this."

Shall we say then, with the world, "Why was this waste?" True, she might have adorned a choice circle in her own land. But she gave herself away for the good of others. In this she followed Christ. She gave herself and her all to his service. Her talents, her acquisitions, her affections were all his; and though often restrained by his appointment, "she did what she could." She was attached to the missionary cause from no unworthy motive. She was tested and found true.

LETTER FROM MR. HUME, SEPTEMBER
14, 1852.

THIS letter of Mr. Hume contains several items of intelligence; and all of them are interesting and important, though they are somewhat diverse in their character.

Death of a Hindoo Girl.

Eight days after Mrs. Fairbank's decease, we were called to mourn the death of Minee, who has been a pupil in Mrs. Hume's school for eight years past, and a member of the native church for two years past. She was, as we fully believe, a true child of God. She had an amiable disposition, a serious, well-balanced mind, and had received an excellent education, both in English and Mahratta. We had hoped that she would be very useful, as an example and a guide to other native females, and that she might long be an ornament to the church of Christ in India. But the Lord, who doeth all things well, hath ordered otherwise, and hath early removed her from the church on earth to the company of the redeemed in heaven. We were greatly attached to this dear girl; but it is not for us to murmur at the dispensation. Rather would we praise God that his grace was so clearly manifested in and towards her, and that at the last there was hope in her death. Her memory is precious; and we feel that she has not lived in vain.

A Christian lady in Edinburgh, Scotland, in connection with others, has provided for Minee's support during the past six years, and without ceasing offered up prayer to God in her behalf. Those prayers have been graciously answered, and the money thus contributed has not been spent in vain. How pleasant thus to see the Lord's people, in Scotland and America, laboring for the good of the ignorant and despised females of India! And hereafter how will they rejoice together over those, who

through their instrumentality have been rescued from the darkness and the delusions of heathenism, and made the trophies of redeeming love!

Interesting Discussions—Infidelity.

The facts stated in the following extract are certainly hopeful and encouraging.

For about two months past we have had a series of public lectures in the mission chapel, followed by a free discussion, in which all present are allowed to state their objections and to make inquiries. Each subject is considered at two different meetings, the first on Tuesday, the second on Friday. The Friday meeting is opened by a recapitulation by one of us of the lecture and discussion of the previous Tuesday. The Mahratta language is exclusively used. The attendance thus far has been very encouraging, the chapel being often filled with a deeply interested and even excited audience. At first we had the Friday meetings in an open preaching place, recently erected; but as that was found too small, they have been removed to the chapel. We trust the divine blessing will attend the use of these means. The city is full of discussion and excitement on religious subjects, a process which Hindooism cannot long endure. The danger now is that heathenism will give place to infidelity.

The lectures and the subsequent discussions are briefly reported in the *Dnyanodaya*, both in English and Mahratta; and thus the influence of them is greatly extended. Our brethren at Ahmednugur tell us that they have excited considerable interest among the people there.

In this connection the subjoined statement should be carefully and thoughtfully pondered.

We have had a succession of infidel vernacular periodicals in Bombay; which, however, have been rather short-lived. One recently commenced, called the *Wave of Inquiry*, is published once a fortnight, and is exceedingly bitter in its spirit. You may judge of its character by the following specimen, translated from the second number: "The Mussulmans worship a God destitute of form and of qualities; but these Christians believe in a God, deceitful, false, perverse, unjust, irate, unmerciful, self-willed, inconsiderate; one who is dependent, and capable of being overcome; one who killed his own son; and who, for the sake of a custard-apple, would send the whole world to hell. How false, perni-

cious and abominable must be such a religion! And how can any one be blessed through its means?" It is painful to see the native press giving utterance to such things. But these blasphemous ravings, in a good degree, defeat themselves. Were the writers more moderate, we should have more fear of their influence. By being so outrageous, they fail to carry with them the confidence and the sympathy of the native community.

Native Missionary Society.

In pleasing contrast with the foregoing, is another extract from Mr. Hume's letter.

The meetings of our Native Missionary Society, during the past year, have been held on the first Monday of each month, for the communication of intelligence, prayer, &c. They have often been well attended, and are among the most interesting of our Mahratta meetings. The amount collected during the year was about seventy dollars. The way in which this should be used, was considered at the last meeting; when it was resolved to give it as a first contribution towards the erection of another preaching place in the native city. A heathen man from the Concan, who has attended the meetings and sometimes contributed a trifle, then arose and proposed that the money should be given towards the erection of a chapel at Rutnaghery, nearly two hundred miles distant, that being an important place, and without a missionary. He was perfectly sincere in this, and subsequently offered to give ten dollars towards carrying out the plan. This was a pleasant incident, and served to add interest to the meeting.

Ahmednuggur.

LETTER FROM MR. HAZEN, SEPTEMBER 29, 1852.

THE Hindoo population of Ahmednuggur and its vicinity is obviously in a very interesting state. Their superstitions and errors have received a severe blow; and though Christianity has not gained so strong a position as we could wish, with the divine blessing we may soon see great changes in this respect. It is manifest, however, that there is need of an increase of laborers in this field; and all Christians should pray earnestly and constantly for the descent of the Spirit, that whenever and wherever Hindooism is renounced, the gospel may take its place.

Prevalence of Deism.

There are many Deists in Ahmednuggur at the present time. The influence of Bombay and Poona in this respect is great. Nearly all the educated youth in these places despise Hindooism; but they cannot break away from the shackles of caste. Young men of this description are employed as teachers of the government schools all through the land; and they teach their pupils to ridicule the idols which the parents worship. Thus the child may incur the anger of its parent, while the parent knows that he is helpless, so far as regards influencing his child to follow his own course. He may command an outward compliance with caste rules; but he knows that it is only outward. Instances are known in which children of the highest families have beaten the idols set up in their fathers' houses. This skepticism extends to all religion; and it infects very many of the pupils of the government schools. Many influential men belong to this deistical class, and yet nominally retain their caste standing, thus acting a lie.

A paper has recently been commenced at Poona, the object of which appears to be to publish as many objections to Christianity as possible. "It is cheap, and furnishes objections to Christianity, which many want; whether foolish or otherwise, they do not stop to inquire. It has a very large circulation in Bombay as well as Poona; and copies of it are scattered in all the principal villages. The Dayanadaya furnishes a good antidote, so far as it is read."

Some of the deistical young men of Ahmednuggur profess to be seeking the truth. They acknowledge that they are sinners; and they say they trust in the mercy of God for salvation. They would readily attend a course of lectures upon the evidences of Christianity, &c., similar to those which our brethren in Bombay are delivering. There has been a debating society here for some months, mostly attended by young men of this class. The object of the society is the reform of the people. They would inquire what is right, and induce men to follow it; point out what is injurious, and lead men to forsake it. They have discussed some of the abuses of Hindooism, and have recently attracted the notice of some of the Hindoos of the "old bigoted school." Some of the members, indeed, have received warnings as to the consequences, if they shall continue this course. Two or three of our Christians have taken part in the doings of this

society; and this has made them acquainted with some of these young men, and given them a good opportunity to make known their belief at other times in friendly intercourse. In this way much truth has been made known of late.

Mr. Hazen thinks it desirable that persons of this description should receive more attention than he is able to give them. He was hoping that on Mr. Ballantine's return something might be done for them.

Congregation—Interest—Changes.

My Sabbath congregation is large and attentive. In addition to our Christians, and quite a number of inquirers and hearers of the mahar caste, there are usually a number of educated youth present, some formerly connected with our schools, and some others. They give good attention; and I cannot but hope that they may receive good from what they hear. The interest in other places appears to be as great as it has been heretofore. Several times have deputations come to me from villages in this vicinity, asking for instruction, and stating that they have thrown away their idols, &c. It seems to me that a great work is in progress, although its results are as yet but a ripple.

There is also a disposition to regard with more favor, or perhaps I should say with less animosity, those who turn from their ancestral religion, and embrace the truth. This may result, in such places as this, in part from indifference to religion in any form; and it may be occasioned in part by a half conviction that Christianity may be true after all. Perhaps the feeling that force should not be brought in to control a man's religious feelings, may have some influence.

Mr. Hazen mentions a case, illustrating the foregoing statement, in respect to which we may hope to hear more hereafter.

The change in the minds of the people is so evident, that it has been particularly noticed by my assistants at Seroor. Coming in from a preaching tour, near the close of last year, one of them said, "We are not questioned as much as formerly. The people generally know what Christianity is; and there is not so much surprise manifested as formerly." I have found the same thing to be true. I can preach Christ more directly than ever before. Our course is not so much to attack Hindooism as to state the truth. The other may come in incidentally.

Formerly my hour and my strength would be nearly exhausted in combatting the Hindoo notions which would be started by the audience; and I often lamented that I found so little space in which to speak of Christ, the Savior of the world. Last year I found, to my delight, that I could bring in Christ at once as the subject of discourse. Still the difference which I perceived can hardly be described in words.

Cherokees.

LETTER FROM MR. WORCESTER, OCTOBER 25, 1852.

Death of Major Lowrey.

ONE of the first fruits of the Cherokee mission has just finished his earthly course. From the following letter of Mr. Worcester, it will be seen that he rendered important services to his people, and died in the faith of our Lord and Savior Jesus Christ.

Maj. George Lowrey, one of the most distinguished citizens of the Cherokee nation, and a deacon of our church, died last Wednesday morning. The National Council, being in session at the time, on hearing of his death, passed resolutions making provision for his interment at a burying place near Tahlequah, and for funeral services on the occasion, and then adjourned till Friday morning. By request of the Council I preached his funeral sermon at Tahlequah on Thursday.

The following notices of some of the leading incidents in his life were kindly furnished me by the Principal Chief: "George Lowrey was born at Tahskegee on the Tennessee river, near Tellico Block-house, about the year 1770, and so at the time of his death was about 82 years of age. He was one of the Cherokee delegation, headed by the distinguished John Watts, who visited President Washington at Philadelphia in 1791 or 1792. He was one of the captains of Light Horse companies that were appointed to enforce the laws of the nation in 1808 and 1810. He was a member of the National Committee, organized in 1814. (I think Mr. Ross added in conversation that he continued to hold that office from year to year, until he was elected Assistant Principal Chief.) He was one of the delegation who negotiated the treaty of 1819 at Washington City. He was a member of the conven-

tion that framed the constitution of the nation in 1827; and also that of 1839. He was elected Assistant Principal Chief under the Constitution in 1828; which office he filled many years. At the time of his death he was a member of the Executive Council. He has filled various other stations in the affairs of the nation, at home and abroad; and during a long and eventful life he has nobly sustained the character of an honest man, a devoted Christian, and a pure and spotless patriot."

That Maj. Lowrey was held in high estimation by his fellow citizens, you will easily infer from these notices of the public offices which he was called to sustain. When I first went as a missionary to the Cherokee nation, twenty-seven years ago; Maj. Lowrey was a member of the church of Christ, having been baptized by Mr. Buttrick at Wills-town. He was chosen to the office of an elder in the church at that place, and continued such till it was broken up by the removal of the people. In 1848, having not long before removed from another neighborhood to this, he was chosen to the office of deacon in the church at this place.

So far as I know, or can recollect, his acts as a public man, sustaining various offices of high trust in the nation, were never inconsistent with his profession as a Christian. I think he always stood firm as a friend of law and order, and in opposition to all acts of unlawful violence, even in times which peculiarly tried men's souls. When, in the absence of the Principal Chief, the office of chief magistrate devolved on him, and that in times of difficulty, he discharged its duties in a manner no less honorable to him as a Christian than as a patriot.

He always took a lively interest in the translation of the Scriptures into the Cherokee language, in which work he rendered important aid. He often acted as interpreter in preaching the gospel to his people; and sometimes pleaded the cause of Christ himself in the public assembly. Ever since the formation of temperance societies, he has been an ardent and influential advocate of temperance; and by his writings and public addresses he has done much to help forward that good cause. One of his written addresses on that subject has been, for several years, in circulation as a tract in the Cherokee language, and will doubtless continue to do good, now that its author has left the earth. We cannot say that his Christian character was per-

fect; but we have much reason to remember him as a good man, who is now enjoying the happy society of "the spirits of just men made perfect."

When he was taken so ill as to create the apprehension that he was near his end, I was absent from home. When I returned, and heard of his state, I visited him. It was the day before his death. After speaking of his bodily pain, which he said was great, I inquired if he was happy in mind. "Yes, oh yes," I think was his reply. I remarked that he was perhaps soon to leave all earthly things, and asked if he was looking for a happier home. "Yes, above." In answer to further inquiries, he disclaimed all trust in any good works or righteousness of his own, and expressed a simple reliance on the atoning blood of a crucified Redeemer. I prayed with him, and left him; and the next morning I heard that he was gone.

Recent Intelligence.

CHOCTAWS.—The General Council of the Choctaw Nation passed a law on the 6th of November, converting the Goodwater boarding school "into a high institution of learning," similar to the "best female institutions in the United States." To meet the additional expenditure, eight hundred dollars are appropriated annually from the fund set apart for the education of forty youth by the treaty of 1830. This law is highly honorable to the Choctaw government; and it will undoubtedly prove very beneficial in its operation.

SANDWICH ISLANDS.—On the 2d of September David Malo was ordained pastor of the church at Keokea, Kula. The services were as follows:—Introductory prayer by Mr. Dwight, of Molokai; sermon by Mr. Green, of Makawao; consecrating prayer and charge to the pastor by Mr. Baldwin, of Lahaina; right hand of fellowship by Mr. Kauwealoha, of Kaupiale; charge to the people by Mr. Alexander, of Lahaina; benediction by the new pastor.

MADRAS.—Mr. Winslow, under date of September 2d, speaks of the services held by the brethren at Madras, simultaneously with those of the Board at Troy, as follows:

Dr. Scudder and his daughter, Mr. and Mrs. Hunt, with myself, were present; and Mr. and Mrs. Mills from Jaffna were with us. After prayer and singing, addresses at the table were made by Dr. Scudder, Mr. Hunt, myself, and three or four of the native brethren. Some of the latter were very stirring. We were all reminded that since the last similar occasion three of our number, Mrs. Winslow, and two leading native members, had been removed by death;

and that Mr. and Mrs. Dulles, much beloved by the native Christians, had just gone on board ship, to leave for America. Both the native brethren who have died, Samuel Downer, assistant catechist, and Jocouathun, one of our oldest and most consistent members, addressed us very earnestly at the table last year, exhorting to greater diligence in following on to know the Lord, and greater union of heart and soul in his service. The reminiscences of them, as well as of my lamented wife, whom they all loved, and especially the women with whom she was in the habit of meeting for prayer once a week, were very touching and affecting. But our sadness, in contemplating our loss, was mingled with a holy joy in reminding each other of their gain.

Dr. Seudder read portions of Scripture, describing the sufferings and death of Christ, preceded by a prayer, and followed by a short address. Catechist Asbury read an account, prepared with some care, of the progress of missions in India, giving special cases of conversion. I gave a sketch of missions in India from the commencement, and more particularly of the missions of the Board, and urged upon the pupils in the schools, especially in the high school, to consider their accountability, as light is shining around them, calling upon them not to pervert their understandings and destroy their moral sense by acting contrary to the convictions of their own minds, but to "buy the truth and sell it not." The congregation, consisting of nearly five hundred, were very attentive. Such as chose were allowed to retire before we proceeded to administer the Lord's Supper, which was done by my distributing the bread and Dr. Seudder the wine. It was a melting and refreshing season. We felt ourselves not alone, but seated as it were at a table with the great congregation of Christian fathers and brethren assembled, on this special day of mission solemnities, in our native land, and with multitudes of little flocks at the different mission stations, and also, in some sense, as at the lower end of a table, the upper end of which is in heaven, where many dear to us were already seated.

On the preceding evening the "annual united feast" of the church was held, for the purpose of showing that caste is not tolerated among the communicants. Mr. Winslow describes it as follows:

All were present except three or four, who were providentially detained, and who had previously thus partaken. There were about forty natives at the table, besides children. They all partook of rice and curry, which is the principal test of their having renounced caste, and then a variety of cakes, fruits and sweetmeats. There was a little question about two of the number (though they had partaken on former occasions) actually eating any of the boiled rice; but when it was noticed and spoken of, they ate; and all seemed happy, and to enjoy this annual season of social intercourse.

MADURA.—This mission met at Madura, September 7, and held its annual meeting simultaneously with that of the Board. Mr. M'Millan preached a sermon on Tuesday evening. Next morning the missionaries and native assistants assembled, and listened to addresses from Mr. Chandler, J. Colton, A. Allein, and Mr. Taylor. The reports of the benevolent societies at all the stations were read at this time, showing that each had a

monthly income of from two to five dollars. Mr. Herrick preached Wednesday afternoon. Addresses were made Thursday forenoon by J. Cornelius, S. Winfred, Mr. Webb, and Mr. Rennall; and in the afternoon the Lord's Supper was administered. The catechists showed a deep interest in all the exercises; and it was evidently a profitable season to all.

CONSTANTINOPLE.—A letter from Mr. Van Lennep, dated November 11, continues the history of the persecution at Demirdesh as follows:

After most of the events mentioned in my letter of October 14, the Pasha of Broosa sent an officer to Demirdesh to inquire respecting the violence done to the Protestants, and bring the offenders to justice. He went to the place of the gathering of the chief men of the village, and informed them of his errand. They then treated him to a good dinner, made him almost drunk, and offered him money to give a sound beating to each of the Protestants. When night came, men were sent from house to house to apprehend them; and they were brought to the Turkish officer, stripped, thrown on their faces before him. And while the chief men themselves held their hands and feet, he struck them blow after blow on the bare flesh. He generally asked, before striking, "Are you a Protestant?" And when they made no reply, he struck, and went on, exclaiming at each blow, "This is for being a Protestant," or "Promise that you will be a Protestant no longer." They all witnessed a good confession, and declared their faith to the last. By the time several had undergone this ordeal, some of the others heard what was going on, and escaped to the mulberry fields. One man, the father of one of our oldest students, climbed up to the roof of his house, and hid himself under it upon a beam. When it was found that they were gone, the people turned out to search for them, on horseback and on foot, with lanterns, guns and pistols, as if they had been criminals escaped from justice. The brethren who had been beaten, were put in irons; and the next morning the officer took them to the city. When near the Governor's palace, however, fear of the consequences seemed to flash into his mind; for he took off their chains. They then went in to the Council, and accused the officer. He at first denied it; but the bleeding wounds on their bodies were too strong an evidence of his guilt. He cast the blame on the chief men of the village. They were shut up in a room for two days, and then the Council ordered the Greek Bishop (by whose order all these things had probably been done) to excommunicate them! In fine, though the whole Council declared that the Protestants had been greatly maltreated and unjustly abused, yet they gave them no redress. There is no doubt that the Pasha himself is the cause of all this; for he is a bitter enemy of Protestants.

It is cheering, however, to know that the gospel is making progress in spite of all these efforts of the enemy to suppress it. Several of the people of Demirdesh have requested to have their names written down on the list of Protestants. One man who has long been on the list, but has been rather backward in asserting his adherence to the doctrines of the gospel, in distinction from the tenets of the Greek church, is now very bold.

MARSOVAN.—It will be remembered that Messrs. E. E. Bliss and Suphen recently com-

minated operations at Marsovian. Already, however, the younger of these two brethren has closed his earthly labors, his death having occurred on the 9th of October. Before he left this country he was subject to attacks of diarrhea; and on this account his designation was changed from India to Turkey, where it was hoped he would enjoy good health. But his disease followed him, and soon terminated his valuable life. A letter is expected from Mr. Bliss, giving an account of the last days of this excellent young brother; and should it be received, it will be published in the next Herald.

GABOON.—Since the December Herald was published, a letter has been received from Mr. Walker, dated July 8, in which he says,

Last Monday morning we feared that Mr. Porter would not recover; and I communicated our apprehensions to him. He replied that he had expected to hear the announcement, and was not surprised. I then had a long conversation with him in regard to the state of his mind in view of death, and of his coming to Africa. I cannot repeat his words, or even his sentiments; but he said that the cross of Christ, which he had preached, was his hope, and that in Christ he felt safe. He had no fear of death, and hope was strong; and he gave a reason for the hope that was in him.

He continued to fail till a quarter past nine Tuesday evening, when his spirit took its flight. His mind was clear to the last. The funeral was attended yesterday by a large assembly of natives, and a few foreigners who are residing here.

Home Proceedings.

DEPARTURE OF MISSIONARIES.

WITHIN the last month Rev. Edwin Teele, of Medford, Massachusetts, and Mrs. Sarah E. Teele, of Thetford, Vermont, have gone to the Cherokee mission, with the design of residing at Fairfield, the station formerly occupied by Dr. Butler. Mr. Teele is a graduate of Harvard University and of Andover Seminary.

Dr. Simon L. Hobbs, of Northampton, New Hampshire, and Mrs. Mary C. Hobbs, of Lenox, Massachusetts, Mr. Abraham G. Lansing, of Albany county, New York, and Mrs. Sarah Maria Lansing, of Saratoga county, New York, with Miss Priscilla G. Child, of Keene, Ohio, have also gone to the Choctaw mission. Miss Child is expected to teach in the boarding school at Stockbridge. Stations will be assigned to Messrs. Hobbs and Lansing by the mission.

On the 13th of December, Rev. William W. Scudder, of the Ceylon mission, and Mrs. Elizabeth O. Scudder, of Newark, New Jersey, Rev. Nathan L. Lord and Mrs. Laura W. Lord, of Hudson, Ohio, sailed from Boston for Madras in the ship *Jenny Lind*, Captain Robinson, in the

expectation of laboring in connection with the Ceylon mission. Mr. Lord pursued his academic and theological studies at Western Reserve College.

DONATIONS,

RECEIVED IN NOVEMBER.

MAINE.

Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	
Walloboro', S. Morse,	10 00
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, 1st par.	52 63
Brewer, J. A. Dyer,	10 00—62 63
Somerset co. Aux. So. C. Selden, Tr.	
Bloomfield, Cong. ch.	12 00
	84 03
Bethel, F. G. 2; Searsport, cong. so. 44;	46 00
	130 63

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.	
Fitzwilliam, Ortho. cong. ch. and so. gent.	
96 69; la. 66; m. c. 29 97; s. s. 3 88;	
wh. and prev. dons. cons. JOEL HAYDEN	
and Mrs. BETSEY WHITTEMORE, H. M.	196 54
Grafton co. Aux. So. W. W. Russell, Tr.	
Bath,	46 00
Bristol, m. c.	8 47
Hanover, A friend,	30 00
Lyme, Cong. ch. and so.	128 00—202 47
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Merrimack, Normal Instit.	13 00
Merrimack co. Aux. So. G. Hutchins, Tr.	
Salisbury, Cong. ch. and so.	50 50
Rockingham co. Conf. of chs. F. Grant, Tr.	
Candia, Cong. ch. and so.	75 00
Epping, Miss Mary A. Barber, dec'd.	82 57—157 57
Sullivan co. Aux. So. E. L. Goddard, Tr.	
Acworth, Cong. ch. 27; Rev. E.	
S. Wright, 10;	37 00
Leicester, Cong. ch.	10 54
Meriden, A friend, dec'd.	26 00
Plainfield, m. c.	30 00
	103 54
Dod. disc.	24—103 30

723 41

Legacies—Boscawen, Judith Coffin, by G.	
Hutchings, 5; Lyme, Miss Abigail M. Con-	
verse, by Mrs. Abigail Converse, 20;	25 00

748 44

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.	
Middlebury, Cong. a. s. for ed. in Oronoiah,	15 00
Caledonia co. Conf. of chs. E. Jewett, Tr.	
Hardwick, Daniel French, to cons. JUSTUS	
C. FRENCH an H. M. 100; a. s. 25;	125 00
Chittenden co. Aux. so. M. A. Seymour, Tr.	
Burlington, Calv. cong. so. a. s. con.	21 00
Franklin co. Aux. So. C. F. Safford, Tr.	
Fairfield, Cong. ch.	3 40
St. Albans, L. R. Brainerd,	30 00—32 40
Orange co. Aux. So. L. Bacon, Tr.	
Braintree, Cong. ch. and so.	5 67
Brookfield, 2d do.	20 00
Post Mills, Cong. ch. and so.	19 59
Stratford,	13 30
Thetford, A friend, for fem. sem. at	
Brattle,	1 00
Tunbridge, Cong. ch. and so.	20 50
Williamson, do.	12 75—92 72
Orience co. Aux. So. H. Hastings, Tr.	
Craftsbury, Fem. miss. so.	25 85
Windsor co. Aux. So. J. Steele, Tr.	
Chester, A little girl,	05
Woodstock, Cong. ch. and so. m. c.	15 00—15 05
	327 02

Alburgh, a. s. s. class, 2; Bennington, 1st cong. ch. 92; Eden, av. of a little boy's potato patch, 1;	95 00	Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.
	426 02	Roxbury, Eliot ch. and so. m. c. 11 09
Legacies—Swanton, Mrs. Betsey Jennison, by W. H. Jennison, Esq.,	50 00	W. Roxbury Spring-st. ch. and so. m. c. 7 24
	472 02	Wrentham, 1st cong. ch. and so. 61 00—73 33
MASSACHUSETTS.		W. Attleboro', Cong. ch. and so. 19 10
Berkshire co. Aux. So. Rev. J. J. Dana, Tr.		Worcester Central Assn. W. E. Hooper, Tr.
Pitfield, South cong. ch. and so. 84.82; m. c. 90.65; a. s. 53.86; 228 73		Leicester, Geat. (of wh. fr. James Smith, to cons. N. WHITNEY MICALP, of Bridgewater, an H. M. 100; Joseph A. Deony, to cons. Miss MARY E. Deony an H. M. 100;) 345.89; ls. 190.74; m. c. 52.73; a. s. inf. class, 1.47; 520 73
W. Stockbridge Centre, a. s. 2 00		Worcester, 1st co. gent. 126.75; ls. (of wh. to cons. Mrs. MARGARETTE E. SMITH of Salons, an H. M. 100.) 149.38; m. c. 140.88; Centre ch. and so. gent. (of wh. to cons. Mrs. SUSAN B. THOMPSON an H. M. 100.) 307; ls. 263.26; m. c. 219.14; Union ch. gent. 18.50; ls. 94.92; m. c. 540.50; Salem-st. ch. gent. 77.70; ls. 45.25; m. c. 118.30; 2,195 89-2,716 63
Williamstown, Cong. ch. and so. m. c. 14 73—835 46		Worcester co. North, Aux. So. B. Hawkes, Tr.
Boston, S. A. Danforth, Agent, 114 58		Gardner, 1st ch. 33 00
Brookfield Assn. William Hyde, Tr.		Phillipston, Gent. 85.10; ls. 43.46; m. c. 23.11; 151 67
Brimfield, wh. cons. ANNE HITCHCOCK and EBENEZER KNIGHT H. M. 181 66		Royalston, Gent. 71.47; ls. 48.59; 190 06
Brookfield, 205 33		Royalston, Gent. and ls. 58 85
Charlton, Gent. 24.74; ls. 57.70; m. c. 18.17; 100 61		Templeton, Gent. 100.01; ls. 50; m. c. 36.92; 188 93
Dana, Gent. 5; m. c. 5.89; 19 50		Westminster, Gent. and ls. 79 08
Dudley, 92 91		Winchendon, Gent. and ls. 31.34; m. c. 49.46; 74 30
Hardwick, Gent. 57.75; ls. 102.07; m. c. 11.65; 171 47		Winchendon, North, Gent. 33.34; ls. 39.60; m. c. 31.76; 107 70
Holland, 15 00		783 59
New Braintree, I. GLEASON, wh. cons. him an H. M. 100; gent. ls. and m. c. 226.73; 306 73		Ded. for exp's, 3 59—780 00
North Brookfield, Gent. 170.09; ls. 101.12; m. c. 121.50; 303 31		8,900 29
Oakham, Gent. 90.17; ls. 61.41; m. c. 26 juv. so. 36.49; 216 00		Unknown, 5; Andover, Chapel ch. and cong. 193; Cambridgeport, 1st evan. cong. ch. 200; Chelsea, Broadway ch. m. c. 21.29; Winnisimmet ch. and so. m. c. 23.57; E. Cambridge, Evan. cong. so. m. c. 10.82; Lawrence, Central cong. ch. 66; Reading, Old South ch. m. c. 38.00; 497 87
Southbridge, Gent. 197.00; ls. 88.48; ls. 6; m. c. 44.50; 966 86		9,308 16
Spencer, Gent. 148.55; ls. 191.35; m. c. 24.92; a. friend, 5; 299 19		Legacies—Newburyport, Mrs. Elizabeth Haskell, by George Emery and Amos Atkinson, Esq's, 40; Stockbridge, Mrs. Abigail Willard, by D. R. Williams, Esq., 137.50; 177 50
Sturbridge, 190 25		9,575 66
Ware, Gent. 300.93; ls. 154.65; m. c. 87.13; wh. cons. NATHAN S. SIMMONS, NATHAN CONEY, C. P. MORSE and JOHN W. CUMMING H. M. 629 70		CONNECTICUT.
Wain West, Gent. 83.77; ls. 67.92; m. c. 96.45; to cons. JOHN BOWDISH an H. M.; 177 41		Fairfield co. East, Aux. So. Rev. J. S. Whittlesey, Tr.
Warren, Gent. 94.87; ls. 50.42; m. c. 6.41; 153 70		A friend, 50 00
W. Brookfield, 77 57		Bridgeport, A friend, 1 00*
3,511 15		Redding, Cong. ch. gent. and ls. 70 74—131 74
Ded. for printing report, 40 60-3,471 16		Fairfield co. West, Aux. So. C. Marvin, Tr.
Essex co. North, Aux. So. J. Caldwell, Tr.		Darien, Cong. ch. and so. 20 31
Ipswich, Rev. C. Kimball, 30 00		Greenwich, 20 do. 190 00
Newburyport, Fem. benev. so. 30 52—60 52		Ridgefield, Cong. ch. 83.61; m. c. 78.93; 161 81
Hampden co. Aux. So. C. O. Chapin, Tr.		Southport, Cong. ch. (of wh. fr. W. W. Wakeman to cons. Mrs. MARY C. WAKEMAN an H. M. 100; Z. R. Wakeman, 50.) 296 02
W. Springfield, S. W. B. 5 00		Wilton, J. G. E. 5 00—673 17
Hampshire co. Aux. So. J. D. Whitney, Tr.		794 91
Amherst, 1st par. gent. 151.37; ls. 45.63; disc. 50; 196 50		Hartford co. Aux. So. A. W. Butler, Tr.
Belchertown, Benev. asso. 75; J. W. 10; 85 00		Bristol, La. 14 26
Enfield, Benev. so. (of wh. fr. a friend, to cons. CHARLES L. BRACE of New York and HIRAM L. HOWARD of Enfield, H. M. 200; L. Woods, to cons. Mrs. CHARLOTTE GILLET an H. M. 100) 600 00		Farmington, 160 00
Northampton, S. Stoddard, 10 00—891 50		Hartford, Centre ch. 700.50; m. c. 14.38; North ch. 586.23; 1,301 11
Harmony Conf' of chs. W. C. Capron, Tr.		Rocky Hill, Cong. ch. to cons. Mrs. ANN ANN ROCKWOOD an H. M. 108.67; ded. c. one; 107 67
Uxbridge, Evan. ch. wh. cons. Lecucus C. BOYNTON an H. M. 100 00		West Hartford, Coll. 201.43; m. c. 6.43; Mrs. A. P. Talcott, 20 927 86-1,810 90
Middlesex North and vic. C. Lawrence, Tr.		Hartford co. South, Aux. So. H. S. Ward, Tr.
Ashby, Cong. so. 20 00		Newington, Gent. and ls. 203.87;
Fitchburg, D. M. 10; J. S. 3.50; 13 50		
Groton, Union ch. and so. to cons. JOSEPH MOORE and RUFUS MOORE H. M. 179; for Ezeretia Phelps, Ceylon, 20; 199 00		
Harvard, 27 07		
Leominster, 54 44		
Lunenburg, 28 00		
Pepperell, Rev. Mr. P. 1 00		
Westford, 21 00—417 01		

Eusean so. for *M. L. Deming*,
Ceylon, 35.75
Southington, 370.42; *Mrs. Laura A. Lower*, dec'd, 50;
Litchfield co. Aux. So. *G. C. Woodruff*, Tr.
New Hartford, South, Coll. 12.36;

m. c. 12.62; 95.00

Salisbury, Cong. ch. 104.37

Southbury, 83.00

South Cornwall, 148.35

South Farms, Coll. 5.00

Terryville, do. 49.33

Torrington, 2.00

Woodbury South, Coll. 119.14; m. c.

13.36; (of wh. to cons. *Eli Sum-*

Mers an H. M. 100.) 132.50

Woodbury North, Coll. wh. cons.

NATHANIEL MINOR an H. M. 106.00

655.55

Ded. error in dona. from Harwinton,
ack. in Dec. 10.00—645.55

Middlesex Asso. S. *Silliman*, Tr.
Conte Brook, La. 99.50

Chester, Gent. and la. 53; m. c.

95.55; 78.55

Hadlyme, A. H. 5.00

Killingworth, m. c. 26.00—139.05

New Haven City Aux. So. *A. H. Maltby*, Ag.

Fair Haven, 1st cong. ch. and so. 69.00

New Haven, Union m. c. 21.27;

Yale col. m. c. 5.92; Broadway

s. a. 3.35; young la. *Madura* so.

for sup. of two girls at Madura,

24. 54.54—114.54

New Haven co. East, Aux. So. *A. H. Maltby*, Ag.

Brantford, Gent. 35; m. c. 3.57;

East Haven, Gent. 66.53; la. 41.79; 108.32

Meriden, Centr. cong. ch. 29.00

North Haven, Fem. behav. so. 23.00—194.89

New Haven co. West, Aux. So. *A. Townsend*, Jr. Tr.

Birmingham, Cong. so. 50; m. c.

96.53; *G. W. Sheldon*, 56; a.

friend, dec'd, 10; 166.53

Hamden, Mt. Carmel, 55.28

Humphreysville, 46.00

Middlebury, Coll. 48.58; m. c. 12.20; 60.78

Naugatuck, Coll. 55; m. c. 94.25; 79.25

Orange, wh. cons. *Rev. William Andrews* an H. M. 67.84

Waterbury, 1st and 2d so. 68.18

Woodbridge, 46.50—559.86

Norwich and vic. and New London and vic.

P. A. Perkins and *C. Butler*, Trs.

Bozrah, Coll. 44.43; m. c. 16.35;

wh. cons. *Rev. William P. Avery* an H. M.

60.78

Lisbon, Newent so. 13.55

Montville, Coll. 5.00

Norwich, 1st so. 57.66; m. c. 114.98;

la. 104; Miss Haven's a. s. class,

5; a. s. *Yantic*, 4; 2d and Main-st.

m. c. 30.97; 2d so. la. 252.50;

gent. 30; 879.11—958.44

Tolland co. Aux. So. *J. R. Flynt*, Tr.

Ellington, Cong. ch. and so. 96.03

North Coventry, Gent. 50.00

Rockville, 1st cong. ch. and so. (of

wh. to cons. *FRANCIS KEENEY* an H. M. 100.) 184.77

Somers, A. fem. friend, 100; *C. R. Pease*, to cons. *Mrs. SARAH A. R. SMITH* an H. M. 100; cong. ch.

and so. 103; m. c. 38; *Mrs. CHAS. KIMBALL*, 50; wh. and \$50 fr. cong.

ch. and so. cons. her an H. M. 391.00—721.80

Windham co. Aux. So. *J. B. Gay*, Tr.

Abington, Ch. and so. 36.00

Eastford, La. miss. asso. 28.00

North Killingly, Ch. and so. 14.00

Plainfield, Gent. 28.95; la. 65.60;

m. c. 26; youth's asso. 10.15; 130.00

Voluntown and Sterling, La. 17.00—225.00

6,854.98

Legacies.—Warren, Abner Welch, by *Geo. Starr*, Es'ty,

450.00

7,304.98

RHODE ISLAND.

Little Compton, Mr. *Beane*'s so. m. c. and
s. a. for *Alfred Goldsmith*, Ceylon, 29.00

NEW YORK.

Board of For. Miss. in Ref. Dutch ch. C. S.
Little, New York, Tr.

Beres, R. D. ch. 20.00

Berne, do. 14.00

Bloomingburgh, do. 57.18; m. c.
13.16; s. a. 6.39; 76.73

Bushwick, R. D. ch. m. c. 9.46

Ellenville, do. 70.53

Flushing, do. m. c. 3.80

Schagticoke, do. m. c. 36.00

Schoharie, do. 24; B. F. P. S. 29.00

Stuyvesant, do. 82.00

Piermont, 1st do. 60.77

Unionville, R. D. ch. Miss P. Y. 10.00

Unknown, A. Van Alstyne, 10; a
clerk, 5; 15.00—427.29

Buffalo and vic. *J. Crocker*, Agent.

Buffalo, 1st pres. ch. Mrs. B. B. 10.00

Griffin's Mills, Cong. ch. 10.00—90.00

Geneva and vic. *C. A. Cook*, Agent.

Albion, Pres. ch. 101.00

Cincinnati, do. 5.00

Clarkson, Cong. ch. wh. and prev.

dona. cons. *Mrs. MARY E. GOOD-*

MAN an H. M. 26.00

Danville, 1st do. 48.21

Geneva, W. H. S. 2.00

Lockport, 1st pres. ch. 128.25; m. c.

50.16; 178.41

Vienna, Pres. ch. 54.00

Waterloo, do. 42.00

Wilson, Fem. miss. so. 11.00

467.62

50—467.12

Ded. disc.

Greene co. Aux. So. *J. Doane*, Tr.

Ducham, 1st pres. ch. m. c. 25; L. S.

9. 27.00

Hunter, Pres. ch. m. c. 13.00—40.00

Monroe co. and vic. *E. Ely*, Agent.

Holley, Pres. ch. 15; Mrs. O. B. 10; 25.00

North Bergen, Pres. s. a. 6.00

Pittford, Pres. ch. 50; Mrs. S. C.

1.50; Rochester, Washington-st. ch. m. c.

71.40; s. a. for *Geo. W. Parsons*

and *Maria F. Hickok*, Ceylon, 20;

1st pres. ch. s. a. for ed. in Syria,

35; 126.46—908.96

New York City & Brooklyn Aux. So. A.

Merwin, Tr.

(Of wh. fr. *DAVID MAGIE*, 20; wh. and

prev. dona. cons. him an H. M.; 14th st.

pres. ch. 34.74; *ALFRED C. POST*, wh.

cons. him an H. M. 100; Brooklyn,

Bridge-st. cong. ch. miss. asso. for *Miss*

Flik's ch. *Orosomish*, 15; J. M. B. 12; 790.02

Oneida co. Aux. So. *J. Dana*, Tr.

Paris Hill, Cong. ch. 51.81; s. a. for

ed. hea. chil. 70.76; 72.59

Utica, 1st pres. ch. m. c. 9.64—82.23

Syracuse and vic. *J. Hall*, Agent.

Salina, Pres. ch. 40.00

8,075.62

Amsterdam Village, m. c. 54; *Buel*, pres.

25; Cambria, cong. ch. 57.25; Canaan

Centre, pres. ch. 30; Collins, Rev. D. S.

Morse, 9.25; *E. Evans*, m. c. 75c; Haver-

straw, 1st pres. ch. m. c. 23; Jefferson, 1st

pres. ch. m. c. 24.39; Jewett, pres. ch. m.

c. 15; Malden, pres. ch. (of wh. fr. *E. & D.*

Bigelow & Co. to cons. *NATHAN KELLOGG*

an H. M. 100; *C. Isham*, 50; *G. Isham*,

50; 92.50; Montgomery, 1st pres. ch. 71.87;

Moriches, unknown, 10; New Road, 2d

cong. ch. m. c. 12.50; Northville, 17; Olean, *Mrs.*

M. G. W.; Schenectady, *Mrs. Anna*

Fisher, wh. and prev. dona. cons. *SAMUEL*

Frisch of Warsaw an H. M. 50; South-

ampton, *Mrs. A. H. B. 1*; Spencertown,

pres. ch. 12; Vernon Centre, pres. cong.

Indiv. 43.50; *Mrs. E. S. 10*; s. a. miss. so.

15; wh. and prov. dons. cons. N. S. WRIGHT
on H. M.; Rev. H. A. Avery, 50; Yonkers,
pres. ch. m. c. 40; Warsaw, Mrs. Fisher,
10;

804 44

Legacies.—Truxton, Solomon Hutchinson,
by J. Hall;

2,880 06

500 00

3,380 06

NEW JERSEY.

Board of Foreign Missions in Ref. Dutch ch.

C. S. Little, New York, Tr.

Montville, R. D. ch. 38; m. c. 14; 71

Pompton Plains, R. D. ch. 10; m. c. 43 22

c. 10; 33; R. D. ch. 90 38

Schmeckeburg, R. D. ch. 20 60
Augusta, Pres. ch. 21; Morristown, 1st
pres. ch. 100; m. c. 45; 50; 2d do. m. c.
41; 78; Newark, 1st pres. ch. (of wh. fr. S.
P. SMITH to cons. Miss CORDELIA S. DIL-
LINGHAM on H. M. 100); 49; 40; a bro. and
sis. 1;

707 94

700 84

PENNSYLVANIA.

Edinboro', Rev. E. W. B. 50c.; Erie, Misses
F. L. and L. D. 8. 2; Kensington, 1st pres.
ch. fum. Bible class, 5; coll. 42; 11; miss.
assn. 15; Meadville, pres. ch. 20; Mon-
trose, pres. ch. m. c. 35; Northern Liberties,
Central pres. ch. Mrs. H. R. N. 10; Mrs.
H. L. 10; indiv. 45; Petersburg, s. s.
of Mahoning, 5; Philadelphia, 1st pres.
ch. S. H. Perkins, 100; James Bayard, 100;
Thomas Fleming, 100; J. A. Brown, 100;
D. Lapley, 10; J. R. Neff, 50; J. S.
Kaeedler, 40; H. J. Williams, 30; Alex-
ander Fullerton, 50; W. Raiguel, 30; J.
R. Gomill, 25; T. Biddle, 25; T. A. Bid-
dle, 20; E. S. Wheeler, 20; J. C. Jones,
Jr. 20; T. Hill, 20; J. C. Donnell, 20; G.
W. Toland, 20; T. Roney, 15; J. W. Paul,
15; J. H. C. 10; E. S. H. 10; T. H. 10; S.
B. 10; J. D. 10; G. S. B. 5; W. D. 5; E.
E. M. 5; L. J. 5; J. 31; 50; 3d pres. ch.
I. C. Farr, 50; R. W. Davenport, 20; C.
Robb, 20; Misses Clark, 20; S. T. 10; B.
W. 10; indiv. 98; m. c. 36; 56; Cedar-st.
pres. ch. 20; Clinton-st. ch. C. S. Wurtz,
50; J. Blues, 30; G. W. Fobes, 25; indiv.
65;

1,941 67

DELAWARE.

Wilmington, Hanover-st. ch. m. c.

53 34

VIRGINIA.

Woodstock, Pres. ch. m. c.

26 50

OHIO.

By G. L. Weed, Tr.

Berea, pres. ch. 13; Cincinnati, 2d pres.
ch. m. c. 17; 92; 2d do. m. c. 5; 8th do. m.
c. 10; Tabernacle, do. 6; 47; Vine-st. cong.
ch. m. c. 50c.; Cleves, Mr. H. ch. 6; 35;
Darstown, 1.95; Dayton, 32; pres. ch.
125; Elizabethtown, pres. ch. 11; 29; Iron-
ton, pres. ch. m. c. 8; Twenty mile stand,
Mr. Love's two orphan chil. for Goboo-
m. 1.78; Brunswick, ch. and cong. m. c. 2; Cleveland,
Rev. Mr. and Mrs. Day, 9; 50; Hudson,
Wes. Res. col. 4; Whiteford, pres. ch. m.
c. 6;

206 55

14 50

12 00

233 05

Legacies.—Mrs. M. Bates, by Rev. H. Cos.,
(prev. rec'd, 42) int.

INDIANA.

By G. L. Weed, Tr.

Bainbridge, 13.67; Bedford, I. M. B. 2;
Bethel, S.; Bloomington, 7.56; Boonville,
17.75; Christie's Prairie, Dr. S. 1; Fort
Wayne, Rev. A. W. F. 2.50; Franklin,

17.50; Greencastle, m. c. 3.60; Highland,
1.60; Martisburgh, m. c. 4.35; L. L. 1;
Mt. Vernon, 4.70; New Albany, 2d pres.
ch. s. a. for John M. Bishop, Cuyah, 20;
North Madison, 11.25; Owensesport, ch.
8.90; m. c. 8.60; Parkersburgh, 10.95;
Solon, ch. 12.35; m. c. 15.30; Sharon, 5;
Toro Haute, cong. ch. wh. cons. Rev. M.
Augustus Jewett an H. M. 54; Bald-
win, pres. ch. m. c. 10; Thorntown, 4;
Toronto, 6.50; Middlebury, W. G. H.

214 92

1 00

245 92

ILLINOIS.

Chicago, to cons. JOHN S. WRIGHT an H. M.
from his mother, 100; 2d pres. ch. 167.61;
disc. 1,11; Ellsworth, L. Lord, 12; Gene-
see, 1st cong. ch. m. c. 10; Greenville, a
friend, 5; Waukegan, cong. ch. m. c. 5;
Winchester, pres. ch. m. c. 30;

348 50

MICHIGAN.

Adrian, 1st cong. ch. 60; Almont, 1st cong.
ch. 9.37; Birmingham, 7; Jonesville, pres.
ch. s. a. for a child at Madura, 2; Lansing,
pres. ch. m. c. 13.16; Milford, United pres.
and cong. ch. 20; Richland, 1st pres. ch.
32;

143 53

IOWA.

Davenport, cong. ch. 15; Farmington, cong.
ch. m. c. 3; O'Humwa, cong. ch. m. c. 3;

21 00

MISSOURI.

St. Joseph, A. B. 5; St. Louis, by G. K.
Budd, 85.70;

90 70

IN FOREIGN LANDS, &c.

Alleghany, Rev. W. Hall, av. of dec'd
brother's key,
Amoy, Syme, Muir & Co.
Tuscarora, A friend,
Wheelock, Choc. na. Juv. benev. soc.

6 50

69 00

1 00

10 00

86 50

Donations received in November, 24,398 84
Legacies, 1,214 50

\$25,613 34

**FOR TOTAL from August 1st to
November 30th,** \$73,070 59

CHILDREN'S FUND FOR EDUCATING
HEATHEN CHILDREN.

Amount received in November, \$325 73

DONATIONS IN CLOTHING, &c.

Bristol, N. H. A barrel, for Alleghany m.
Brooklyn, N. Y. A box, fr. Armstrong juv. miss.
so for Miss Fisk, Oronoish.
Campton, N. H. A box, for Mr. Rowell, Sandw.
Isle.
Hanover, N. H. Sundry articles, fr. la. for Mr.
Nutting.
Manchester, N. H. A box, fr. la. for Dr. Wil-
liamson,
Norwich, Ct. 40 reams paper, fr. R. & A. H.
Hubbard,
Richmond, Va. A box, from s. s. and indiv. of
3d pres. ch. for Beirut.
Spencer, Ma. A box, fr. la. char. so. for
Wheelock,

60 85

100 00

100 00

56 00

56 00

*The following articles are respectfully solicited from
Manufacturers and others.*

Printing paper, writing paper, stationery, slates,
shoes, hats, blankets, sheets, pillow-cases, towels,
shirts, socks, stockings, fulled-cloth, flannel, domestic
cotton, etc.